

THE CHINESE RECORDER

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Editorial

WHAT SHALL WE DO WITH THE "TOLERATION CLAUSES"?

We publish this month three articles which deal with the question of the relation of Christianity to treaties now in force between China and the Western nations from which Christian missionaries come. The treaties are under steady, rapidfire criticism. Christianity, by reason of its inclusion in these treaties, shares that criticism. These three articles squarely raise the issue, *What shall the 8,200 missionaries in China say or do about the relation of Christianity and themselves to the treaties?* It is obvious that Christian missionaries while aiming to deliver a *spiritual* message are to no small extent dependent upon *temporal* power. The three articles are published primarily to provide material for study. The situation is tense. We must needs guard against snap decisions. But at the same time we must avoid dilatoriness. The situation must, however, be studied carefully. There appear to be three concentric circles of problems arising out of these treaties.

First, the "special privileges" of the missionaries. The clarification of their attitude towards these their particular responsibilities should first receive the attention of the missionaries. They must clean their own doorstep before criticising the dirt on those of others. This is a task of no small significance.

But some missionaries feel that they should go farther than this and declare their attitude on those treaty problems which involve all aliens in China. This is the second concentric circle. It would be wise before missionaries attempt to declare themselves on treaty pro-

blems affecting the commercial and diplomatic groups that they enter into informal discussions with those concerned.

The third concentric circle is that of treaty revision. This will undoubtedly come and inasmuch as Christian work is in the treaties it is clear that missionaries must redefine their position in China. At this point, of course, the missionaries will need also to secure the conviction of Chinese Christians as to what should be the status of Christianity in China. At present it is easier to ascertain the common ideas of the Anti-Christian group than those of the widespread Christian groups. Missionaries should take the lead in seeking to decide as to their status as aliens in China. But Chinese Christians must say what should be the status of Christianity in China.

PRINCIPLE NOT POLICY.

The articles dealing with the relation of missionaries to the treaties lay considerable emphasis on the fact that some of the "special rights" are obsolete, and that others are outside of treaty stipulations. Thus one reason for relinquishing them is that they are no longer as useful as they were. The three articles also show that the facts about these Christian "rights" are different, in some cases, from what some have assumed them to be. Yet we must begin with the facts. The actual value placed upon these "rights" will vary with different individuals and groups. Probably in some cases their value will be thought to be greater than it actually is. And it is, of course, legitimate to evaluate them. But the question of relinquishing them should be faced not because they are obsolete or obsolescent or because it is expedient. They must be tested by Christian principles. Do they fit the Christian purpose? Three Christian motives or principles are often referred to. These, with others, may be used as tests of these special "rights" which fall easily into two main classes. (1) Those specifically mentioned in the treaties, (2) Those which have developed apart from the treaties. Both these classes of "rights" may be tested by the following principles. (1) The Christian Message is, it is claimed, a spiritual message that does not depend on the support of temporal powers. Do these special "rights" create the impression that Christianity does depend on the aid of temporal powers? Do missionaries depend on temporal agencies for securing their chance to work? (2) One frequently espoused aim of the Western Christian in China is that of setting up a Christian Movement or Church or Churches that is Chinese. Do the special "rights" accorded to Christians in China advance or retard that aim? (3) One Christian motive, perhaps not always clearly realized or expressed, is that the Western Christian comes to China to *share* with the Chinese Christian the difficulties and demands of the service of Christ in China. Do the special "rights" accorded to mission-

aries militate against this sharing of the exigencies of service with Chinese Christians? May the "foreign" brother rightfully avoid the difficulties of life incident upon the changing and inarticulate conditions existing in China? These are fair tests and fair questions. If relinquishment of these privileges means no loss then such sacrifice will do nothing to prove the moral potency of Christianity. But if such relinquishment of "rights" illustrates Christ's way of living then it will be a telling testimony to the moral and spiritual dynamic in Christianity. The above motives give the problem of readjustment now facing the Christian missionary a different appearance from what it has to the merchant and the diplomat. The missionary should find it easier, therefore, to consider this relinquishment of "rights." And is there not a deeper question yet? Is the relinquishment of the special "Christian rights" needed in order to leave God free to work directly through the Chinese heart and life?

WHAT DO THE CHINESE WANT?

What do the Chinese want? That seems a difficult question to answer. But the answer is really quite simple. For their wants can be summed up in one word "autonomy." This is the slogan of China's urge for individual and national liberty. Coupled with this is the effort to conserve national self-respect. This desire for autonomy runs through all the outstanding "demands" of the present time of restlessness, some of which affect directly Christian work. It stands out against a mountain of tangled political intricacies and a wavering uncertainty of the Chinese mind on many national and international issues. There are five main places where autonomy is sought. (1) National autonomy. This means a *de facto* national sovereignty in place of the theoretical sovereignty now so frequently talked about in diplomatic circles. (2) Tariff autonomy. The question of how much the tariff shall go up or down seems less vital to the Chinese than equality with other nations in tariff independence. (3) Educational autonomy. This seems to be the main issue with regard to Christian schools. There is, it is true, much talk about "compulsory" religious services and education. Indeed the "compulsory" element is deemed undesirable by many Christian leaders. But the desire to secularize Christian schools is not as acute as the desire to nationalize them. Recently we heard of two Christian schools in quite different sections of China which sought and received without difficulty government registration in spite of a determination to retain "compulsory religious instruction." But there was no question of "foreign control," direct or indirect, in either case. (4) Administrative autonomy in church life. Many Westerners put financial independence as the deciding factor in church autonomy. The Chinese quite steadily speak and think most of administrative autonomy.

(5) National religious autonomy. China wants to be sovereign in the exercise of religious toleration as well as in other things. The Chinese claim that the treaty obligation to accept missionaries infringes upon this aspect of sovereignty. This was not the intention of those missionaries who assisted in getting Christianity made a part of the treaties. But many Chinese thus look on it. Their psychological difficulty must be treated as a fact to be cleared up. We must constantly keep in mind that this urge for autonomy and liberty is the logical result of the Christian emphasis on the equality of value of individuals and races before God. It seems as though autonomy will have to be conceded first and that after that concession has been made Chinese and Western Christian forces will be able to co-operate in making good its implications. At present the spirit of co-operation between Chinese and Western Christians is not, in many cases, free. There cannot be full and satisfactory co-operation between those who do not feel equal to each other. The Christian forces should set themselves to find out how to grant this quite natural Chinese desire for autonomy.

WORKING OUT A NEW CHRISTIAN PROGRAMME.

On Monday night, October 5, 1925 a group of about one hundred foreign residents of Peking—mainly missionary—met to discuss the topic, "What Should be the Christian Objective in the Present Situation?" After a short introductory statement those present proceeded to express themselves freely. Quite a number of forward-looking suggestions were made which might well form the nucleus of a Christian programme, and which bear directly on the issue raised in this month's RECORDER. We reproduce them in order to stimulate similar open discussion elsewhere. It was felt that the present, being an "hour of calm," is an opportune time for a frank effort to define the Christian attitude. It was urged that alien Christian workers in China should make it plain that they seek nothing for themselves. Among the suggestions made were the following; from these there seemed to be little dissent. (1) That the missionaries should declare themselves as desirous of having the "toleration clauses" in the treaties removed. (2) In addition, however, to advocating that missionaries should give up their *special* privileges it was suggested that missionaries should also declare their position on other present major issues such as the tariff, extrajurisdiction and China's sovereignty. (3) That the missions and mission boards take steps to return the indemnity funds received after 1900 and definitely declare their determination to make no claims for indemnities in future. (4) Endeavor to arrange some system of Chinese trusteeship for Christian property in China. (5) Make the Christian Movement in China really autonomous; eliminate effectively foreign control. (6) Make gifts direct to the Chinese church. (7) Grant China the

sovereign right of the exercise of religious toleration. (8) Hereafter let no Christian missionary fly his national flag over Christian property in China. (9) Memorialize Western governments to withdraw all naval and military forces. (10) In endeavoring to work out these suggestions there should be steady and close co-operation between missionaries and Chinese Christian leaders. (11) On joint problems such as extraterritoriality, tariff revision, etc. steps should be taken by missionaries to confer with diplomatic and commercial leaders before making any declaration. (12) Organize a campaign of publicity to educate the people and the diplomats as to the necessity of action being taken along the lines suggested above. It was urged as one reason for careful consideration of the above suggestions that the missionary needs to convince Chinese Christian workers that he desires to work with them on the basis of man to man and not on that of special privileges. No action was taken by those present along the above lines. The Peking Missionary Association, however, had a week previously appointed a committee to draft and present a statement covering the same field.

FACING THE SITUATION.

At Johns Hopkins University, Baltimore, Maryland, from September 17-20th, one hundred and fifty leaders, including representative Chinese and American educators, business men, officials of church bodies and missionaries, met to consider the problem of present American-Chinese relations. All present had a special knowledge of China and of Chinese affairs. Dr. Alfred Sze, Chinese Minister to the United States, declared that extraterritoriality and tariff autonomy are the two outstanding issues. Dr. P. W. Kuo, President of the South-Eastern University of Nanking, stated that the Chinese people felt that the commitments of the Washington Conference do not, in view of the changed conditions, any longer meet the situation adequately. These problems, labour conditions and the Shanghai riots were discussed freely and fully. The following result taken from Information Service, Saturday, September 26th, 1925, is very significant and interesting. "In spite of the insistence, mainly of the 'business group,' that extraterritoriality could not be abolished 'till China had set her own internal affairs in order,' an overwhelming majority at the closing session voted for a statement which declared: 'We are agreed that extraterritoriality should be abolished and that customs' autonomy should be given to China. . . We are not altogether agreed regarding the process to be adopted or the program to be followed in carrying this principle into effect. That is to say, we are not fully agreed at this time whether the abolition of extraterritoriality or the giving of customs' autonomy should be by one stroke or whether it should be by progressive stages.' The conference further 'recognized' that the method of approach to the Chinese people and government is of

extreme importance. 'There is a great deal of difference between our making demands upon the Chinese people and receiving promises from them to us. There is a good deal of difference between our insisting that they must do certain things first of all as compared with their coming to us in return for assurances that we give them and making promises that they will on their part do certain things that will make possible the realization of these principles and purposes upon which we are agreed.'"

The conference further expressed the hope that in the coming conferences in Peking (on October 26 and December 18) the governments that signed the Nine-Power Treaty and the Chinese government, 'meeting on a platform of complete equality, will be able to come to an agreement as friends and brothers in a great family of nations.' The conference further went on record as hoping that "our government will most earnestly and in the most effective way possible endeavor to secure the agreement of the leading five powers (China herself, Japan, Great Britain, France and the United States) in carrying out the recommendations which will be made by the conference in October and the commission that meets in December."

CHINA AND THE NARCOTIC FIGHT.

This book * is a careful scrutiny and report of the two Opium Conferences which met at Geneva the latter part of 1924 and the early part of 1925. These conferences developed into a fight between those interested in the economic benefits of the drug traffic and those aiming to suppress it by applying the highest ethical and humanitarian principles. The results were meagre. The second Conference did achieve improvement in organization intended to gather more thoroughly and scientifically the facts as to the illicit international traffic in drugs. Furthermore the whole traffic came so glaringly under the light of publicity that it can no longer be carried on secretly. Those nations which continue in their failure to take adequate measures to stop their share in it must now answer at the bar of the public conscience of the world. China withdrew her delegations from both Conferences. The United States withdrew from the second one. This was in protest against the fact that no progress was being made towards suppressing the production of narcotic bearing plants at the source by restricting such production to legitimate medicinal uses. The real issue was somewhat beclouded by heated discussion as to whether raw materials—Indian hemp, coca leaves and opium—should be drastically limited or attempts made first to control more effectively the illicit traffic. It is illuminating to note that after a special recess the delegations of the countries which still legalize the traffic in prepared opium in their several territories or possessions asserted the position of their Governments that the Conference (the second

* OPIUM AS AN INTERNATIONAL PROBLEM, W. W. Willoughby, The Johns Hopkins Press, Baltimore, Md., U.S.A., pages 585.

one) was not competent to discuss the suppression of the legalized traffic in opium. At times so sharp was the debate that mutual recriminations were indulged in. But perhaps the most significant aspect of these conferences as indicated in this volume was the constant reiteration by the Far Eastern delegations of the moral and religious principles involved. Of course the attempt was made on the part of some Occidentals to hide behind the recent recrudescence of the opium traffic in China. But it was made clear that this is not due to any moral obliquity on the part of China but mainly to her present political inarticulation. In any event the attempt on the part of Occidentals to evade their duty on the pretext that China is not meeting her obligations did not put Occidental ethical consciousness or potency in a favorable light. The clearest note as to the relation of religious and ethical principles to this drug evil was made by Mr. Sugimura of Japan who showed that the principles of compassion and magnanimity, emphasized by Buddha, Mahomet and, above all, by Christ, should be applied to "the great task of justice and social welfare entrusted to us by the League." The effect on the moral leadership of those Western nations who showed a culpable indeterminateness towards the drug traffic is strikingly brought out by Dr. Sze (China) (page 323-328). It is possible to reproduce a few striking sentences only. In effect the Far-eastern delegations charged with moral inadequacy those Occidental nations which declined to join with them in an adequate effort to suppress the drug evil. Dr. Sze said that the "unqualified obligation" formerly accepted in the Hague Convention was being "transmuted into a conditional or contingent one." The effect of this would be that "my people will be greatly shocked." The situation involved the "great question whether the Governments of the world have reached that stage of enlightenment and of ethical development which enables them to determine their policies by principles of justice and right." Nations failing to carry out the obligations laid upon the opium Convention would be looked on as not yet having "moralized their public policies." Dr. Sze then showed how the boasted superiority of Western civilizations would suffer. For "not only will the Western systems of ethics be deprived of much of the respect which they command from the peoples of the East, but the Governments of the West will lose somewhat of the regard which they now enjoy in Eastern Asia Henceforth it will be more difficult to convince the Powers of the East of their professions of good will." Thus appear two other results of these Conferences. (1) The hideous and subtle might of the narcotic traffic stands revealed as never before. (2) The Far East is challenging the West to live up to the Christian Message it has urged the Far East to accept. This challenge must be met! On whom will the moral leadership of the world rest in future? For the Far East now indicts the West!

A WONDERFUL YEAR FOR MISSIONARIES!

DEAR MR. EDITOR:—

You overheard my conviction that this is a very wonderful year for missionaries living in China, and you ask, "*Why?*"

First there are distinct causes for thanksgiving, such as:—(1) Thanksgiving for that testing of Christian truth which, on the one hand, will challenge clarification of statement, and which on the other, will show the futility of anything which is merely western dogma. (2) For the reappraisal which is going on in Chinese life of the values of Chinese culture, combined with a critical study of the past, wanting at the beginning of the Renaissance movement. (3) For beginnings of discrimination between destructive radicalism on the one hand, as against intelligent selection of methods helpful to China on the other, whether they happen to come from the East or from the West. For the first time it is evident that the Chinese are critically weighing contributions—whether from Russia or elsewhere—rather than accepting or rejecting them merely for the fact that they come from a certain locality or country.

Then a recent service in a Chinese church is an illustration to the point: a vigorous, eloquent young layman pled with those who have identified themselves with the Christian church to get under the responsibility for it, maintaining that protestations of independence are empty sounds unless accompanied by definite, continuous, joyful service.

When the day for which missionaries have prayed is dawning shall we meet it with thanksgiving—or, as in one case, by calling a special meeting to pray for those who fail to show themselves docile and tractable?

One of the difficulties felt by missionary parents in bringing up children in China has been that we live in a land where force *seemed* to work, where obstructions *seemed* to give way to bluff and bluster! This atmosphere brings subtle temptations to foreigners, and makes conditions unwholesome for childhood which is always overbearing if it receives any encouragement. Changing conditions, to quote a recent American editorial, are going to "make it impossible to think of China as a jelly-fish nation," and our children are going to have a better chance to find out that force is not eventually a successful method, and that the best is secured only through courtesy and respect.

It would seem as though at present in China we are going through the first stage of clamorous complaint against real or imagined evils wrought by the foreigner. But we who believe in her people see a national spirit being fostered at an incredible rate, and have faith that she will go on to accomplishing internal changes and to making her own contribution to that comity of nations which is our common world aspiration.

Christian Missions and Treaties with China

A. L. WARNSHUIS

RECENT events in China have centered the attention of the world upon the treaties between Western Powers and China. For several years the Chinese have been protesting with increasing earnestness against what they consider the inequality of these treaties, and now by means of strikes and boycotts they have succeeded in bringing to the western peoples a fuller realization of the depth of feeling and the passionate patriotism that underlie the protests against the special privileges that the treaties give to foreigners. These are not new methods for them to employ, for in local affairs the Chinese long ago became expert in closing up their shops and in refusing to work when dissatisfied with the actions of their own officials, and they have previously demonstrated the effectiveness of a boycott against Japanese goods. They have now taken up this powerful weapon against western governments, who were apparently uninfluenced by merely verbal arguments.

The circumstances under which the treaties with China were negotiated suggest the character of these agreements. The principles underlying the existing treaties were first formulated in the treaties of 1842-44 and 1858-60, when China's arrogant attitude of superiority over Western peoples and her desire to maintain her distinctive civilization and seclusion were opposed by the determination of European and American governments to open the ports of China to foreign trade. Christian missions were not loath to endeavor at the same time to break down the wall that prevented them from entering China.*

The treaties now in force were made in 1902-3, at the end of the Boxer Uprising, when the government of China made its last effort to resist the intruding forces of the West and to maintain her isolation. All of these treaties were accepted by China under duress of military forces, and the purpose of the western Powers was not primarily to secure justice but rather to obtain privileges of trade and freedom for missionary activity.† In these treaties missions are inextricably inter-

(*Footnote:—In an address before the North China Branch of the Royal Asiatic Society in 1870, J. Barr Robertson said:—"It is not too much to say that ten years later the treaty of Tientsin (1858) in its entirety would have been an impossibility; not but what the Chinese authorities could have been compelled to yield all it contains; but that the British government, yielding to the democratic impulse that has in the interval passed over Europe and America, would have hesitated to impose all the conditions to which the Chinese government then submitted." Quoted by Tyler Dennett in "Americans in Eastern Asia," page 510.)

† See Tyler Dennett—Americans in Eastern Asia, pages 489-490. Also, Arthur H. Smith—China in Convulsion, Vol. I, pp 14 ff.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

twined with trade, however much the motives may differ. To the Chinese, both commerce and missions were western forces seeking to encroach upon China's interests. It is now China's turn to protest against western arrogance and assumed superiority. In considering this protest, we must take into account with sympathetic appreciation the changes that have taken place in China during the last twenty years and the progress that China has made in incorporating western ideas and customs in her age-old civilization. In government and national aspirations, in commerce and industry, and in education the China of to-day is very different from that which accepted the treaties even of 1903.

In the readjustment of China's foreign relations, it is understood that some settlement of China's internal political difficulties is essential. To establish an effective central government, to determine the relations that should exist between the provincial and central governments, to demobilize the excessively large numbers of men under arms, to create a uniform and stable currency, to complete the codification of the laws of the Republic, and to carry forward the establishment of a satisfactory administration of those laws,—these are only some of the principal tasks awaiting achievement. It is unfortunate that the quarrels with foreign powers tend to distract the attention of China's citizens from these difficult problems in their domestic affairs. Foreign intervention in these matters is entirely out of the question. So long as foreigners attempt to have anything to say about these things, the Chinese will continue to blame them for conditions which the Chinese themselves must remedy. A policy of complete aloofness in this realm on the part of the foreigners is urgently necessary, so that the Chinese people may see clearly that the government which they have is that for which they alone are responsible. The most helpful thing that foreigners can do is to co-operate in settling as quickly as possible the questions in which they are involved, so that the Chinese people may give undivided attention to the attainment of stability and order in their own governmental affairs. The carrying out of internal reforms necessarily depends upon the development of a national spirit. It may be regretted that such a spirit is being aroused by self-assertion in criticizing the actions of the Western Powers, but the attitude of westerners in such circumstances should be that of pressing forward to right any wrong which the Chinese may rightly charge against them. The present situation in China is not to be used by foreigners as an excuse for doing nothing, but rather as an added reason for hastening to do all that is just and right as far as they are concerned.

Opinions will differ widely with reference to the part that missionaries and churches should take in the discussion of proposed revision of the treaties. For various reasons both missionaries themselves and also

the commercial and diplomatic people will urge that the missions should keep themselves aloof from these discussions. On the other hand, it is important to remember that the missionaries continue to be nationals who share in the responsibilities for the policies of their governments, and are looked upon in that way by the Chinese because of the extraterritorial privileges which the missionaries enjoy in common with their fellow nationals. So long as they are citizens of their respective countries they cannot as individuals renounce the protection and obligations conferred by the existing treaties, and any modifications that they may desire in the provisions of these treaties relative to themselves can be secured only by a revision of the treaties. Moreover, the missionaries took a responsible part as advisors as well as interpreters of the representatives of their governments who negotiated the early treaties that have so largely determined the relations of western peoples with China up to the present time. The writer frankly believes that the missionaries will be more honorable if, instead of an attempt at aloofness, they will endeavor in rightful ways to use whatever knowledge and influence they possess in securing such a revision of the treaties as will more truly express the Christian principles that ought to prevail in international relations. In doing so, they need not express any opinion about the action of their predecessors, nor judge them by standards other than those that prevailed two or three generations ago. They sought what they thought to be the best interests of China. But when in the light of to-day and in consideration of the changes that have occurred in China, they disapprove these treaties, it would seem to be their duty to lend their aid in making such modifications as appear now to be required by the demands of justice.

The privileges of extraterritorial jurisdiction are a principal cause of Chinese complaint. In this question the interests of missionaries are not practically affected to any great extent, excepting as some of them reside in the foreign settlements at the open ports. This is so because they are not involved in lawsuits that require the intervention of courts of law. There has been much vagueness of thinking at this point on the part of missionaries, whose special privileges are granted to them under other treaty provisions that will be discussed in the following paragraphs of this paper. The foreign merchants in whose business the validity of contracts and the interpretation of law are essential factors, on the other hand are very directly concerned in the settlement of this controversy. It is desirable that missionaries should therefore exercise some self-restraint in the discussion of this question, not necessarily refraining from the rightful exercise of their judgment as citizens who share in determining governmental policies, but certainly making sure that they understand fully and give due consideration to the just claims both of the Chinese and of their fellow nationals who are

engaged in commerce or who follow other than missionary vocations in China. The eventual abolition of extraterritorial jurisdiction in China has been promised in the treaties of 1902-3 and again in those of 1922, and the fulfillment of these promises has been made dependent upon China's legal and juridical development. China is the last great country in which extraterritorial jurisdiction is maintained, and it is certainly doomed to disappear there. It is now only a question of when and how, whether by gradual stages or otherwise. The preliminary investigation of this question and the formulation of proposals as to the time and method of abolition have been referred to an international commission, composed presumably of competent legal experts, who, it is expected, will meet for this purpose in the near future. They will consider the facts regarding the revised laws of China, and the administration of the courts of justice, and the bearing of these developments upon the harmonious relations between the Chinese and foreigners. The loyal carrying out of this plan by all those concerned should lead to the just settlement of this part of the present controversy. It is to be hoped that public opinion both in China and in the West will enable the governments to accept without delay the reasonable recommendations of the Commission.

The special privileges enjoyed by missionaries in China are secured for them by what are known as the "toleration clauses" in the treaties, and to a consideration of these it is highly important that missionaries and their home boards should give earnest thought. The privileges conferred by these clauses are those of freedom to teach the Christian religion, to travel and reside anywhere in China, and to acquire and occupy property for missionary purposes. In the same clauses, Chinese are promised freedom to accept and practice the Christian religion. These are special privileges that are extended only to Christian missionaries and that are not given to other foreigners in China. These privileges are entirely separate and distinct from those of extraterritorial jurisdiction. A brief review of the history of these toleration clauses may help to illuminate the discussion of them.

Before 1842, Roman Catholic missionaries had been at work in China for more than three hundred years. During part of this time they enjoyed the favor of the imperial court in Peking. At other times they suffered opposition and persecution. Whatever the attitude of the government was, they persisted in their devoted efforts and with a considerable measure of success. Without the protection of any treaties or the intervention of any western government, they had entered most of the eighteen provinces of China, even in the far west where some of their most fruitful work was achieved. However, because under edicts issued in the 18th Century for the suppression of Christianity it was not lawful for any Chinese to become a Christian, the Roman Catholic

missionaries were the first to seek the aid of western governments when these began to intervene on behalf of trading interests.

The treaties of 1842 and 1844 which secured the opening of five ports for foreign residence and certain limited trading privileges did not include any clauses regarding missionary work. The missionaries, like other foreigners could reside in the open ports, and were permitted to erect churches there, but there was no stipulation giving them any liberty to seek converts and they had no legal right to reside or even to travel in the interior, or to purchase property there.* It was through the efforts of the French envoy that toleration for Chinese Christians was obtained by an imperial edict on December 28, 1844. The terms of this decree at first applied only to Roman Catholic Christians but by a despatch issued on December 22, 1845 it was interpreted so as to include all Christians.† It is important to note that this toleration edict, although issued in response to representations of the French envoy on behalf of the Roman Catholic missionaries, was entirely a free act for the Chinese government, and the Chinese Christians were in no way placed under the protection of any foreign powers. Toleration at that time was dependent entirely upon the goodwill of the Chinese government and people. The same edict definitely prohibited the missionaries from entering the interior of the country to propagate religion.

When the treaties were revised in 1858-60, each of these contained a guarantee of toleration for Christianity, and a promise of protection in the exercise of their faith not only to missionaries but either explicitly or by implication to Chinese Christians. The Russian minister was the first to formulate such an article on religious toleration, by which the Chinese government agreed "not to persecute its Christian subjects for the exercise of the duties of their religion," and to give permission to a fixed number of missionaries to travel in the interior to propagate their faith. In the negotiation of the American treaty of 1858, an article on Christianity was inserted as a result of the persistent efforts of the interpreters, S. Wells Williams and W.A.P. Martin, both of whom were missionaries. This article reads as follows:—

"Article XXIX.—The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practices the

* See Tyler Dennett, "Americans in Eastern Asia," pages 559 ff.

† See S. Wells Williams, "The Middle Kingdom," Vol. I, pp 357, 358. H. B. Moore, "International Relations of the Chinese Empire," Vol. I, p. 691.

principles of Christianity, shall in no case be interfered with or molested."

An abridgment of this article was included in the British treaty. The French treaty provided that "the members of all Christian communions" should "enjoy entire security for their persons, property, and the free exercise of their religious practices," and that protection should be given to missionaries travelling in the interior with passports. It recognized the right of any person in China to embrace the Christian faith and provided for the abrogation of all edicts against Christianity. The British and French treaties were not ratified till 1860, and then in a supplementary convention the French secured the affirmation of the imperial edict of 1844 for the toleration of Christianity. Moreover, the Chinese text of this paragraph, which differed materially from the authoritative French text, promised that the toleration of Catholicism should be promulgated throughout all China, that those who illegally arrested Christians should be punished, that churches, schools, cemeteries, lands and buildings taken from the Catholics in earlier persecution and before 1842 should be restored to the Christians in the localities concerned,* and that it should be "permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure."†

These treaties of 1858 and 1860 obviously worked a very great change in the status of missionaries and Chinese Christians. The permission to travel in the interior was a direct reversal of the earlier arrangement by which foreigners found beyond a certain distance from the treaty ports were to be arrested and conveyed to the nearest consul. They might meet opposition from the populace, the local gentry, or even the officials, and the Peking government might at best give them only half-hearted support, but back of them were the Western Powers, who were also pledged to ensure the protection of Chinese Christians. Western governments and merchants might be lukewarm towards missionary work, but if the Chinese denied any rights guaranteed in these treaties the interests of all foreigners and of commerce and the security of the whole of foreign intercourse would suffer. Religious toleration was not voluntary on the part of the Chinese, but assumed the character of still another imposition by foreign powers. As Mr. Dennett has commented, "The Chinese were free to abstain from Christianity as from opium, but they were not free to prohibit them." (Americans in Eastern Asia, page 574.)

The privileges conferred by the interpolated clauses in the Chinese text of the French treaty were long a subject of debate and often a

* This also had been previously provided for in an imperial edict dated Feb. 20, 1846.

† All of these articles are quoted in full by S. Wells Williams, "The Middle Kingdom," Vol. II, p. 360.

cause of friction. The Chinese authorities seem never to have contested its authoritativeness, and in the Berthemy Convention of 1865 they partially assented to it, but there were frequently great difficulties in obtaining its enforcement. As these privileges were claimed by the French missionaries, the American and British governments felt themselves constrained to claim equal privileges for missionaries from their countries. Some of the difficulties were cleared away by decrees obtained by the American minister, Mr. Denby, in 1897. In the treaties that were made in 1902-3, after the Boxer Uprising, toleration clauses were included that more clearly defined and confirmed these missionary privileges and the principle of religious toleration. The most complete statement is that of the American treaty, which is as follows:—

Article IV.—Christianity; its teachers and followers not to be discriminated against. Rights and duties of missionaries.—“The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the Laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith, Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts; but shall administer the laws without partiality so that both classes can live together in peace.

Property: land purchases by missionary societies.—Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after the title deeds have been found in order and duly stamped by the local authorities to erect such suitable buildings as may be required for carrying on their good work.”

The advantages and disadvantages of these toleration clauses have been debated by missionaries from the time of their first enactment.* Among the advantages claimed, it is pointed out that these clauses have made possible most of the missionary activity of the Christian Church in the interior in China from 1858 to this day. To the missionaries was given the right to preach throughout the empire, and the protection of law for their lives and property. While Christianity does not depend upon treaties and political power for its propagation, these articles prevented the government of China from becoming a persecuting agency. The weak and inexperienced churches were spared the ordeal of persecution and were sheltered, until time had been given for their growth in numbers, influence, and intelligent comprehension, and in faith and courage. On the other hand, the very serious disadvantages that arose out of the placing of Chinese Christians under the protection of foreign powers must be recognized. To be sure, it was only as protectors of the faith of the converts that a foreign power could legally intervene, but in practice the result was to separate the Chinese Christians from the mass of their fellow countrymen, and to make of them an enclave under the defense of aliens. So much was this the case, that until comparatively recent years the Chinese authorities unwisely but persistently made a sharp distinction in the terms used to describe Christian and other Chinese subjects. Moreover, because of this protection, there were brought into the churches those who feigned conversion with unworthy motives. These clauses were a serious blow to the prestige and sovereignty of the Chinese state as they practically removed Chinese Christians from its jurisdiction. Under them the missionary came as part of the aggressive West, depending on agreements wrested from the Chinese government by war. His message, accordingly could not but be compromised and his Lord often misunderstood. By no means every missionary or Chinese Christian invoked their defence, and so far as the Christians are concerned these clauses in practice have become almost a dead letter. Moreover, by the beauty and integrity of their lives, both missionaries and Chinese Christians have overcome the disadvantages of these treaties and have witnessed to the coming of a new spiritual and religious power into the ancient Middle Kingdom.†

In passing, as we study these treaty provisions, it should be noted that it appears from the record of the negotiations in 1858 that the Chinese were then not unwilling to allow the missionaries to travel in the interior of the country because they could usually speak the language, and they opposed a like permission to merchants who could not do so, and they feared this ignorance would lead to trouble. They there-

* For important discussions of these, see "Mission Problems and Mission Methods in South China," by J. Campbell Gibson, pp 287 ff.

† Partly quoted from an unpublished manuscript by Prof. Kenneth S. Latourette.

fore readily agreed to the clauses proposed by the Russian minister which referred to the Greek Catholic missionaries in Peking with whom the Chinese authorities were acquainted. In later negotiations with other powers, they objected at first to giving such permission to Protestant missionaries because they were married, and they feared that for that reason trouble might also result. The objections were not on doctrinal or cultural grounds.

So, it should be observed that both before and after 1842, the opposition to Christian missions has never been for purely religious reasons. Whenever, such opposition has been manifested, it has been because of political fears lest this foreign religion should result in movements that aimed to overthrow the Manchu dynasty. This fear was fulfilled in some respects in the Taiping rebellion. It is important to remember this fact in connection with the political developments in China since it became a republic and in connection with its foreign relations. This will help to explain the intense desire of Chinese Christians to demonstrate their loyal patriotism, and to emphasize the necessity for the separation of the missionary movement from any of the political purposes and actions of western governments.

The present situation in China and the impending revision of the treaties make it important to consider now what the effect would be upon missionary work in that country if the "toleration clauses" are not re-enacted. Without entering upon too detailed a discussion of these questions, it is suggested that the effect with reference to the special missionary privileges would be as follows:—

(1) *Religious toleration.* It has been stated above that generally speaking, these clauses are already obsolete so far as the protection of Chinese Christians is concerned. Religious liberty and freedom of conscience in China are no longer dependent upon treaties with foreign powers. The Chinese people themselves will strenuously defend this principle. In the framing of a constitution for the Republic, efforts were made repeatedly for the recognition of Confucianism as the state religion. Christians, Buddhists and Moslems united in successful opposition to that proposal. There is great gain in having these universal rights recognized in the national law of China rather than to depend upon the enforcement of them by foreign powers.

(2) *Missionary travel and residence.* The right of missionaries to travel and to reside for the purpose of their work anywhere in China might be curtailed if the treaties do not continue to provide for these privileges. This possibility should not be overlooked and the risks should be bravely accepted. At the same time, it must be said that such a result is now extremely unlikely. The missionary stations already established would be protected as being already in the legal

possession of the missions, and the opening of new stations would depend upon winning the goodwill of the local gentry and people, as is now the case. Furthermore, it should not be impossible to safeguard these privileges in so far as that may be desirable and right in the negotiations for the revision of these treaties, so that they will be guaranteed by voluntary legislation of the Chinese government. It would again be a great gain if these privileges could be secured in that way rather than to have them imposed upon China by western governments.

(3) *Missionary safety.* For the safety of their lives, excepting as they reside in the treaty ports, the missionaries do not now depend upon foreign gunboats or governments. Such protection is practically impossible and ineffective for the missionaries, most of whom now live in the interior, many of them far beyond the range of foreign police or military forces. These missionaries are now and have always been dependent upon the goodwill of the people among whom they live and upon the protection of the Chinese government authorities. When missionary lives have been lost through local riots or other disturbances, it has been the general rule not to ask indemnities for them. The frank and complete recognition of this reliance upon the Chinese government and upon the goodwill of the Chinese people would also be a great gain.

(4) *Property titles.* It is exceedingly difficult to secure a clear title to land in China. The deeds of all property owned by foreign missions are registered in the consulates as well as by the Chinese government authorities. Such consular registration has been a most valuable means of safeguarding the security of property titles. The writer personally knows of a number of cases in which Chinese churches long independent and self-supporting that have purchased land with their own funds, have voluntarily transferred the title to a foreign mission in order that the deeds might be registered in the consulate. These churches have also refused to permit the missions to transfer the title to their property to themselves when they have become self-supporting and have been so for a long time. The purpose in such cases has been simply to avoid troublesome litigation. It may be that in this way the churches have been coddled by the missions, when they should have shared as Chinese institutions in the insecurities and inefficiency of their own government in the matter of enforcing laws that will give adequate security of property titles. In the future, the property of the churches in China in increasing measure will be acquired by those churches themselves and should be in all respects subject to the laws of China and of Chinese administration. The security of the titles of foreign property will be safeguarded in the same way as all the other legal interests of all foreigners in China. In other words, these property interests of the

missions will be included in the consideration of the question of extraterritorial jurisdiction. If the new codes of law in China and the new courts are found to be sufficiently satisfactory by the international commission to be appointed to enquire regarding these matters, the missions will then have no reason to ask for any exception to be made in their favor, but together with all other foreign interests in China may entrust the legal protection of their property to the Chinese courts. If it should be found necessary to provide during some transitional or preparatory period for certain special courts or other legal safeguards, the missions would naturally and readily accept such arrangements. It would appear, therefore, that these property interests need not be an insuperable difficulty when the toleration clauses no longer protect them.

This brief review of what the probable effects of the annulling of the toleration clauses in the treaties would have been upon missionary work in China is not complete unless we think also of what the favorable results would be. No consideration need be given to the suggestion that such a change would do much to win the goodwill of the leaders of Chinese public opinion. Questions of what is just and right should not be influenced by considerations of mere policy. It is important, however, to recognize the benefit that will be secured by relieving the church in China of the handicap of these unnecessary connections with foreign governments, and the missionaries of working under conditions imposed by military power. The spiritual message of the Christian religion, the gospel of Jesus Christ will be more easily understood and more readily accepted if entirely set free from any connection with foreign governments.*

If these considerations are to any extent a fair statement of the issues, it would seem that the missions from America, Great Britain, and countries on the continent of Europe should not wait too long in taking action that will result quickly in the removal of these toleration clauses from the treaties of foreign powers with China. Instead of waiting until an international conference decides to annul these clauses, it would be well for the boards that are supporting missions in China to make representations to their own governments expressing their willingness and desire to have the treaties modified in this way, and so to help in adjusting the treaty relations of China in accordance with present day conditions.

*The missions in Japan and Korea have never had any treaty protection, but the differing circumstances make a comparison very difficult. See Tyler Dennett "Americans in Far East"—pp 564 ff.

Treaty Toleration of Christianity

(Excerpts from Various Treaties)

1844. TREATY OF WANG-HEA (AMERICAN).¹

ARTICLE XVII "Citizens of the United States residing or sojourning at any of the ports open to Foreign commerce shall enjoy all proper accommodation in hiring sites from the inhabitants on which to construct houses and hospitals, churches and cemeteries." (The French Treaty of the same year but signed nearly four months later adds the words "convents and schools.") Article XVIII of the Wang-Hea Treaty is to the effect that "scholars and people of any part of China, without distinction of person," may be employed to "teach any of the languages of the Empire, and to assist in literary labours" without molestation. Citizens of the U.S. were also to be allowed to purchase "all manner of books in China."¹

1847. On April 26, an agreement was signed by Ki Ying, the High Imperial Commissioner and Sir John Davis, Bart, etc., Her Britannic Majesty's Plenipotentiary which contained the following:—

"According to the American and French Treaties, the building of churches in the five ports is conceded, and it is therefore agreed upon that a spot in the neighborhood of the Foreign factories (in Canton), outside of them, may be rented for erecting one."²

1858. Treaty of Tientsin (American) signed June 18.

Article XII mentions again the permission to "hire sites" on which to build "hospitals, churches and cemeteries."³

Article XXI. "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons, whether Citizens of the United States or Chinese converts, who according to these tenets peaceably teach and practise the principles of Christianity shall in no case be interfered with or molested."⁴

The British Treaty of Tientsin signed a few days later in the same month contains practically the same ideas though in somewhat shorter form.

¹ Treaties between China and Foreign States, Maritime Customs, Vol. I. Page 683, 684.

² Treaties between China and Foreign States, Maritime Customs, Vol. I. Page 402.

³ Treaties between China and Foreign States, Maritime Customs, Vol. I. Page 718.

⁴ Treaties between China and Foreign States, Maritime Customs, Vol. I. Page 726.

1863. The Treaty of Tientsin (Netherlands) has a shorter and somewhat different rendering, which reads:—⁵

"Netherlands Missionaries of the Christian religion intent upon the peaceful propagation of the Gospel in the interior of China shall enjoy the protection of the Chinese authorities.

Natives wishing to embrace Christian tenets shall not be hindered or molested in any way as long as they commit no offense against the law."

1868. The Treaty of Tientsin (American), known as the "Burlingame Treaty" was signed July 28, 1868. It contained additional articles to the Treaty of Tientsin as signed June 18, 1858.

Article IV "It is further agreed that citizens of the United States in China of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either."⁶

Article VII of the same treaty says:—"The citizens of the U. S. may freely establish and maintain schools within the Empire of China at those places where Foreigners are by Treaty permitted to live; and reciprocally, the Chinese subjects may enjoy the same privileges and immunities in the United States." (Here appears the idea of reciprocal relationships.) Article VI of the same Treaty specifically applies this reciprocal arrangement to both China and the United States in respect to travel, residence, visiting, residing and all "privileges, immunities or exemptions" are to be enjoyed reciprocally in each country. Great Britain included the same principle of reciprocity in the Treaty of March, 1894. The American Treaty also reciprocally denied naturalization to citizens of either country in respect to the other.⁷

1887. THE TREATY OF PEKING. (PORTUGAL).

Article LII. "The Catholic religion has for its essential object the leading of men to virtue. Persons teaching it and professing it shall alike be entitled to efficacious protection from Chinese authorities: nor shall such persons, pursuing peaceably their calling and not offending against the laws, be persecuted or interfered with."⁸

1902. COMMERCIAL TREATY, (GREAT BRITAIN).

Article XIII "The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration,

⁵Treaties between China and Foreign States. Maritime Customs, Vol. II, Page 342.

⁶Treaties between China and Foreign States, Maritime Customs, Vol. I, Page 731.

⁷Treaties between China and Foreign States, Vol. I, page 732.

⁸Treaties between China and Foreign States, Maritime Customs, Vol. II, page 292.

so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers concerned."⁹

1903. COMMERCIAL TREATY, (U.S.).

Article XIV "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefore. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China: and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offense they may have committed before or may commit after their admission to the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practises contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes can live together in peace.

Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."¹⁰

1858. TREATY OF TIENTSIN (FRENCH).

Article XIII. "Since the Christian religion has as its essential aim to bring men to virtue the members of all Christian communions shall enjoy complete security of person, and property, and the free exercise of their religious practises, and an effective protection shall be accorded to missionaries who go peacefully into the interior of the country provided with the regulation passports

⁹ Treaties between China and Foreign States, Maritime Customs, Vol. I, page 557.

¹⁰ Treaties between China and Foreign States, Maritime Customs, Vol. I, page 755.

No obstacle shall be raised by the authorities of the Chinese Empire to the recognized right of all individuals in China to embrace, if they wish, Christianity, and to follow its practises without being amenable to any punishment for this act. All that has been previously written, proclaimed, or published in China by governmental order against the Christian cult is completely abrogated and becomes valueless in all the provinces of the Empire.¹¹ (Unofficial translation).

1908. The above article XIV is quoted almost verbatim in the Treaty of Peking (Sweden).¹²

The Provisional Republican Constitution of China, proclaimed by the National Assembly, March 10, 1912 says:—

"The People have liberty of Religion."

The Permanent Constitution promulgated October, 1923, says:—

Chapter IV. Article 12. "Citizens of the Republic of China shall have the liberty to honor Confucius and to profess any religion, on which no restriction shall be imposed except in accordance with the law."

For some Chinese official comments on missionary work see the following. Li Hung Chang (1867).¹³

¹¹ Treaties between China and Foreign States, Maritime Customs, Vol. I, page 821.

¹² Treaties between China and Foreign Powers, Maritime Customs, Vol. II, page 107.

¹³ Modern Chinese History, McNair, 434-436. Also Chinese Government Note, (1871) Modern Chinese History, McNair 448-452.

The Evolution of "Christian" Treaty "Rights" in China

FRANK RAWLINSON

IT is not necessary, in order to understand something of the various steps in the evolution of "Christian" Treaty "Rights" in China, that we should repeat all that the treaties have said about missionary work and Christians. There is not much of it in any event. What there is took nearly two generations to secure and define, namely 1842-1903. Missionary work as such is not mentioned in the treaties until 1858. The final and most inclusive statement of these "Christian" treaty "rights" is found in the United States Commercial Treaty of 1903. (See "Treaty Toleration of Christianity," page 718.)

In order to understand this process of evolving "Christian rights" we need to keep in mind three principles that have constantly motivated efforts to secure them.

The first is the "most favored nation" idea whereby China having granted any favor to one nation was thereby expected to grant it to

others. This principle appears in the British Treaty of 1843. The benefit thereof was also granted to China by the U. S. in 1868 and by Great Britain in 1894. This principle does not, however, seem to work in the obverse way, i.e., that China having secured a benefit by treaty with one nation may thereby expect other nations to grant it also. When, however, in 1915 Japan based her demand for the right to propagate Buddhism on the "most favored nation" clause in the treaties China replied that the "scope of this clause was limited to mere matters of commerce and navigation and did not extend to religious propagation except by specific treaty regulation."¹ This does not seem to be supported by history. For if it were then the freedom of other than American missionaries is less than that granted in the American Treaty of 1903. This point is not, so far as I know, conceded.

The second principle is that of the relation of church and state. Hinckley² says, that many of the privileges which missionaries enjoy "under treaty and usage, are the emanation of the special relations that have existed between some of the European Governments and ecclesiastical organizations." This is true in some measure of Russian, British and German mission movements but particularly of the French in the past. And French missionaries backed up to some extent by their Government have shown considerable of the initiative developed in securing these "Christian" Treaty "rights."

The third principle touches the missionaries more directly. It is that should their Christian work require it they are justified in going beyond the treaties.³ There is no way of telling what proportion of the missionaries have held or acted upon this principle. It is one of the motivating principles of Christian work in China nevertheless.

These three principles will explain in part why it was thought justifiable to bring pressure upon China to grant these particular "Christian rights." In justice to China, also, it should be kept in mind that most of the treaties which contain articles on Christianity were *forced* out of China.

The story of the evolution of "Christian" treaty "rights" in China is interesting and to me somewhat humiliating. For about 300 years before the treaties of 1842-3 and 1858 Roman Catholics worked in China without any specially defined legal status. They began their work before China started the attempt to set up a "closed door" policy. This policy was due in large part to a somewhat ruthless aggression of Western trading enterprises. In sheer justice to China this fact as well as China's arrogant sense of superiority must always be kept in mind. But determined Western traders kept their foot in China's door and mission-

¹ The Foreign Relations of China, M. J. Bau, page 365.

² American Consular Jurisdiction in the Orient, page 109.

³ Chinese Recorder, July, 1869, page 52.

aries have entered through the crack thus kept open. So that back of the present legal status of all aliens in China including the missionary are, (1) An uninvited entry, and (2) Concessions forced out of China.

The principle of extraterritoriality existed long before Protestant missionaries entered China. The Russian Treaty of Nerchinsk (1689) recognizes it in a mutual arrangement between China and Russia for the extradition, for purpose of trial and punishment, of the nationals of each residing within the boundaries of the other.⁴ It was incorporated in the British Treaty of 1842 and in the American Treaty of 1844. It has to do primarily with the right of aliens to be tried by the laws, in the courts and by the officials of their own country. China is the only important nation that now has to accept this arrangement. (Some say the only nation.) Up until 1894 it was a reciprocal arrangement, as China had up till then enjoyed this privilege in Japan. The missionaries share in its benefits in common with all aliens though Christian aliens seem very rarely to need its aid. It is not specifically a *Christian Treaty "right."* And it is with the evolution of these that this historical study has primarily to do.

A word should be said as to the direct relation of Christian missionaries to the securing of these "rights." From 1830 to about 1900 "American" missionaries carried on most of the actual intercourse between the Governments of China and the United States. This was probably due in the main to the lack of ability in Chinese on the part of official diplomats. It was the persistent efforts of two missionaries, S. Wells Williams and W. A. P. Martin that secured the insertion of the Christian toleration article in the Tientsin Treaty (1858). Tyler Dennett says⁵ that the earlier American Treaty of 1844 was much indebted to E. C. Bridgman and that several articles in that treaty were directly related to articles published in the Chinese Repository. Thus missionary influence and activity has had considerable to do with securing these "Christian rights." While occasional questions have been raised yet, so far as I can discover, the generality of the missionaries approved of both the necessity of the "rights" and of their being made treaty provisions. Indeed the making of the Tientsin Treaty appears to have been largely in the hands of Dr. S. Wells Williams and Dr. W. A. P. Martin. As a result of these efforts "Christian" alien "rights" were similar to those of other aliens are in some cases much more extensive.

The "rights" explicitly conceded under the treaties that concern Christian aliens and Christianity are as follows:—

I. Those shared in common with other aliens.

(1) Entry into China.

(2) To be taught Chinese and to study Chinese literature.

⁴ *Treaties between China and Foreign States, Maritime Customs, page 6-7.*

⁵ *Americans in Eastern Asia, Chapter XXIV.*

- (3) Travel with passport all over China.
- (4) Extraterritoriality.
- (5) Establishing churches, hospitals and schools, where foreigners are permitted by treaty to live.
- (6) Personal protection.

II. Special "rights" accorded to missionaries.

- (1) To propagate Christianity without molestation.
- (2) The "right" of missionary societies to acquire land in perpetuity in the "interior" and erect buildings thereon.
- (3) "Effective protection" to missionaries who go into the "interior" (see French Treaty, 1858, page 718).

III. Those affecting Chinese Christians.

- (1) To be free from persecution as Christians.
- (2) To have liberty of conscience. (See "Burlingame Treaty" 1868 page 717)⁶.
- (3) Exemption from payment of taxes or levies for "the support of religious customs and practises contrary to their faith" (1903).

The history of the evolution of these Christian "rights" runs as follows. The merchant preceded the missionary into China so far as the modern period of Western Christian effort is concerned. Robert Morrison was forced to travel to China on an American ship because of commercial opposition to his coming. The first American missionaries—American Boarders—came on the invitation and the initiative of an American commercial house, the Olyphants. They had no *legal* "right" in China.⁷ In 1844 the "right" to erect churches and hospitals was inserted into article 17 of the Cushing Treaty. Dennett says that this was done at the suggestion of the Chinese out of gratitude for medical services rendered by Dr. Peter Parker. It was, however, to some extent an *ex-post facto* concession. In 1869 Wm. B. Reed said that the clauses in the treaties tolerating Christianity were inserted at the instance of the Chinese commissioners. He does not appear to have specified what clauses.⁸ A little later (1846) the Chinese Emperor issued a rescript granting "religious toleration." This was the result of the special efforts of M. de Lagrene sent in 1844 by the French Government to negotiate a treaty with China. He succeeded in securing the restoration of a policy of toleration for the workers of the Roman church. It was expressly stipulated, however, that churches should be built *only* in treaty ports.⁹ Yet during the next ten years much mission work was established and missionary activity carried on *outside* the localities specified in the

⁶ Treaties between China and Foreign States, Vol. I, page 731.

⁷ Dennett, *Americans in Eastern Asia*, Chap. XXIX and *Chinese Recorder*, 1915, page 471.

⁸ *Chinese Recorder*, June, 1869, page 24.

⁹ *Modern Chinese History*, MacNair, 201-204.

treaties. Thus we may justly say that a generous concession was turned into an opening for aggressive making of more "rights." Dennet says, that a small number of claims—about half those actually presented—for reparation for damage done were presented by American missionaries working in places where they had no *legal* "right" to be. In the Treaty of Tientsin (1858) the missionaries were given the "right" to propagate and practise their faith in all *open* localities. At least this seems to be the only inference possible from the text of the treaties. In the treaties of 1858, Article XL of the British version and Article XII of the American are quite specific as to the rights of Americans and Britishers as to residence, renting houses, building churches and hospitals being confined to the open localities or ports. But Article VIII of the British Treaty and Article XXIX of the American Treaty, which are practically the same in their reference to Christianity, add nothing as to the localities in which Christianity is to be taught or practised without interference or molestation. It is a fact that the missionaries did not confine their activities within the restrictions mentioned above. No definition of what an open locality might be seems to have been in use. The various efforts to secure a definition of the term "locality" coterminus with the whole of China are significant. It was to some extent a question as to whether the "rights" to travel and preach anywhere in the Empire included also the "right" of residence.¹⁰ Now the French version of the Tientsin Treaty made in 1858 contained this additional clause, "An effective protection shall be given to missionaries who personally go into the interior." This made clear the "rights" of missionaries to travel anywhere in China. It did not give any "right" to purchase land and erect buildings in *all* the provinces or the "interior." Neither did it give the "right" of domicile in the "interior" to missionaries. In the latter part of the sixties the British Government was somewhat vigorously debating the wisdom of having the missionaries domiciled in the "interior."¹¹ The French text of the Tientsin Treaty was accepted as authoritative. When this came to be translated into Chinese a spurious clause was added giving French Roman Catholics the "right" of renting and purchasing land and erecting buildings thereon in all the provinces. "And it shall be lawful for French missionaries in any of the provinces to lease or buy land and build houses."¹² But the Chinese version of the treaty not being authoritative the French Government repudiated this clause and other governments declined to take advantage of it. The source of this spurious clause has not been determined. Wellington Koo says that the Chinese Govern-

¹⁰ Chinese Recorder, June, 1869, page 24.

¹¹ Chinese Recorder, June, 1869, page 24.

¹² Willoughby, Foreign Rights and Interests in China, page 198.

ment did not discover its spuriousness for a number of years. In 1860 the French, English, Russian and American treaties were ratified. And in a French Convention in this year another attempt was made to have this clause added to the treaty. But the Chinese Government did not actually agree to this extension of the "rights" to purchase land and to reside anywhere in the "interior" until 1865. The French Treaty then made is sometimes called the Berthemy Convention. The text of the treaty has never been published but has been referred to in French, American and Chinese diplomatic correspondence.¹³ The "rights" thus secretly granted but referred to diplomatically in public were assumed to have been in existence in favor of Roman Catholic missionaries who had acted on them from 1860 on.¹⁴ It was not, however, until 1897 that the American Government secured from the Chinese Government a direct and explicit statement that American missionaries had every "right" which had been granted the French. The Chinese Government actually said, "while the treaties between the United States and China do not provide for this, still the American missionaries shall be treated in this matter the same as French missionaries."¹⁵ This American diplomatic move was an application of the "most favored nation" clause. It was probably the result in part also of a document prepared and presented to the American Government by a group of about thirty American missionaries who met in Shanghai in the summer of 1894. The main point of their memorial was the necessity of an *official definition* of the "rights which now manifestly exist." The issue under consideration was whether or not the missionaries had the "rights" to live and buy land and erect buildings thereon in the "interior" of China.¹⁶ According to this statement also there was at this time much indirect opposition to American missionary work. This was evidently due to a considerable extent to the assumed political status of the missionaries and the reflex influence of the semi-political activity of Roman Catholics, a practice not wholly unknown among Protestants.

In addition to what was quoted above as coming from the Chinese Government anent this matter it was said that "deeds taken by them (American missionaries) shall be in the name of the missionary society or church which buys the land, as that society provides." As regards individual or independent missionaries the Chinese Government has neither opposed or contested their enjoyment of the same "rights" accorded societies. But the individual "right" in regard to purchase of land is not mentioned in the published treaties. Neither is the "right" of residence anywhere in the interior of China specifically mentioned in

¹³ Willoughby, *Foreign Rights and Interests in China*, pages 201-207.

¹⁴ Wellington Koo, *Status of Aliens in China*, page 317.

¹⁵ Willoughby, *Foreign Rights and Interests in China*, page 202, quoted from U.S. *Foreign Relations*, 1897, page 62.

¹⁶ *Chinese Recorder*, October, 1894, page 510.

these same treaties. In practise, however, little distinction between individuals and societies seems to have been made in these matters.

The question of missionary "rights" was not conclusively settled until 1903 in a treaty made between the United States Government and the Government of China. The clause in this treaty defining these rights has been given on page 718 of this issue.

It now remains to discuss briefly some aspects of the status of Western aliens in China not specifically settled in the treaties. This should help us understand what is involved in the proposal that the "toleration clauses" in the treaties should be removed.

1. The "right" of residence.

The "right" of residence of Christian aliens is not mentioned specifically in the published treaties. Yet missionaries are living and working all over China. Such basis of the "right" as exists rests apparently on usage. The Government appears to have left this matter to local authorities. The missionaries have taken the privilege. The American Minister said in 1888, "Citizens of the United States who undertake to settle in the interior must understand that they do so without positive treaty sanction."¹⁷ What the attitude of other governments may be I do not know. All missionaries are on the same status actually. The situation has developed mainly on the basis of the generosity of the Chinese government, officials and people. The privilege of residing anywhere in China now enjoyed by the missionaries would not, therefore, it appears be affected by taking any reference to Christianity and Christian aliens out of the treaties unless we argue that the "right" of societies to purchase land and erect buildings thereon necessitates having representatives of the owners there. This argument has not, I think been advanced. As the case now stands missionary societies may own land and buildings in China that are given over entirely to be worked or held in trusteeship by Chinese. It should, however, be pointed out that the secret French Treaty of 1865 does include this "right" to reside anywhere in the "interior." But the fact that this has not been included in any published or later treaty makes it of doubtful value. A "right" based on a treaty that has not been publicly recognized nor itself included in a treaty cannot depend on treaty consideration. I have seen no argument for the "right" of residence based on this treaty. In the last analysis the Christian alien's privilege of residing anywhere in China depends on the good will of the Chinese and usage.

2. Individual missionaries.

Individual missionaries have no specific treaty "right" to purchase land, at least not outside of open ports. Apparently their ability to do so depends entirely on how they win the favor of those locally concerned.

¹⁷ Willoughby, *Foreign Rights and Interests in China*, page 200.

A long and undisturbed tenancy or ownership would seem in their case also to make their "right", if they have any, depend upon usage. They have according to one French Treaty the right to protection. In fact they have all "rights" conceded to Christian aliens except this one.

3. Industrial and agricultural missionary activities.

The question of how far missionaries are permitted by treaties to engage in agricultural or industrial enterprises has frequently been raised. Hinckley says that the stipulation that property acquired shall be for "missionary purposes" alone means that it shall not be used for agricultural or industrial pursuits, unless these are "adjuncts of religious and charitable work, as for instance the support of students in mission schools."¹⁸ The fact is that this whole matter has grown up without being very carefully defined. The question was recently raised at the Institute of Pacific Relations, Honolulu, July, 1925, as to whether or not some missionary enterprises are not going beyond what the treaties intended. This is an unsettled aspect of the work of Christian aliens in China. This again is something that would not seem to be affected much by having the "toleration clauses" in the treaties removed.¹⁹

4. Christian property rights.

The question of property rights as it concerns missionaries is not an unsettled problem. On this the recent treaties are most explicit. Perhaps this is due to the fact that one of the most difficult questions connected with missionaries in China has been the land question. There is, however, much about all alien property "rights" that is very complicated and uncertain. It is only twenty-two years since this matter was made clear so far as "Christian rights" in the treaties are concerned. But how far property held by Christian aliens is held in terms of the treaty of 1903 it is, I think, at present impossible to say. On what terms, for instance, is Christian property held which was acquired before 1903? Much Christian property has been acquired since 1900. But much was already "owned" before that. The whole matter of ownership of property by aliens is complicated and tortuous. Non-missionary and non-diplomatic foreigners, for instance, hold property in Peking in the names of Chinese. Insofar as any basis exists it seems to be a matter of usage. It has frequently been declared illegal by Chinese authorities. Then, property rights are governed by Chinese law and usage. Extraterritoriality does not affect them.²⁰ Yet one does not hear that property held by non-missionary foreigners or property held by Christians on terms other than those in treaties now in force is in any *special* danger. In other words the security of much property held by aliens does not rest on any strict application of treaty stipulations. It would look,

¹⁸ Hinckley, *American Consular Jurisdiction in the Orient*, page 121.

¹⁹ See also Willoughby, *Foreign Rights and Interests in China*, page 205.

²⁰ Hinckley, *American Consular Jurisdiction in China* page 128.

therefore, that even in connection with property rights the removal of the special articles in the treaties which treat of Christianity and Christians would not make any difficulty that could not arise now in connection with much of this property if the Chinese desired. In any event there is need of a careful study of the terms on which mission property is actually held.

5. Extraterritoriality.

A word more should be said about the relation of Christians to extraterritoriality. Its removal is looked on by the Chinese as an urgent necessity. Its benefits are not, I think, much utilized by missionaries. An enquiry two or three years ago of a leading United States Consul disclosed the fact that probably under two percent of the complaints brought in his consulate by Chinese against Americans had to do with missionaries. For non-missionary aliens, however, it has much more significance. Merchants depend upon their courts for the settlement of commercial disputes. They will, therefore, tend to move in this matter slower than the missionaries could if they wished. This fact must be kept in mind. As for those clauses in the treaties which call for freedom from persecution for Chinese Christians and exemption from taxes connected with non-Christian religious practises there has been a tendency for the application of these, particularly those of 1858-1868, to "extraterritorialize" Chinese Christians to some extent. This charge was made openly just prior to 1900 by Mr. Alexander Michie, a prominent English writer of that period. The tendency to utilize the powers granted in the treaties for the protection of Chinese converts in various ways was very prominent about that time.²¹ But this tendency to give Chinese converts "extraterritorial" protection seems to have gone down tremendously since 1900. It is now probably a negligible factor. There is, however, much uncertainty as to the attitude of Chinese Christians as to its psychological significance and its value. Furthermore religious liberty has been recognized by the Government of China. The Provisional Constitution (1912) said, "The people have liberty of religion." The Permanent Constitution promulgated October, 1923, says, "Citizens of the Republic of China shall have the liberty to honour Confucius and to profess any religion, on which no restriction shall be imposed except in accordance with law." The clauses in the treaties referring to Chinese Christians would seem, therefore, to have little real significance now. It should be noted finally that the treaty articles which refer to Christianity do not mention extraterritoriality. The problems, therefore, of extraterritoriality and toleration of Christianity could, if desired, be handled separately.

²¹ Modern Chinese History, MacNair, page 439-440.

6. China's National Religious Freedom.

There remains one other question which is being raised by the Chinese and which has a bearing on the whole question of the evolution of Christian Treaty "rights" in China. It is whether or not these toleration clauses infringe upon China's national right to exercise religious toleration. The problem is thus stated. "The granting of religious toleration is a matter within the discretion of the territorial government; yet under the treaties negotiated with the foreign powers China is bound to accept as well as tolerate missionaries."²² This is a challenge that must be noted. It raises the question as to whether or not the time has come for the Christian alien to find some other basis than treaty obligation for the privilege of working and living in China.

One significant aspect of this short statement of the evolution of "Christian" treaty "Rights" in China is that it shows considerable co-operation between spiritual and temporal interests in obtaining them. Whether this has justified itself in the light of the results or of Christian principles is a question needing careful attention.

²² Y. W. Chan, *China's Anomalous Position in International Law*, Chinese Social and Political Science Review, October, 1923.

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The Christian Approach to Ancestor Worship

T. W. DOUGLAS JAMES

"Let us now praise famous men and our fathers that begat us."

I NEVER 'go to the country' or in any way in the course of preaching work on virgin soil without having it borne afresh on my mind that the strongest centres of opposition to Christianity are Ancestor Worship and Fungshui. Why are they so strong? Fungshui is based on an unscientific view of things, but it has swept up in its train so much of the feeling for Nature, so much of all that is artistic in the Chinese mind, that it is deeply embedded in Chinese thought. Arts, however, and the feeling for natural beauty can be dissociated from their superstitions, as nymphs and dryads, gnomes and fairies exist for us only in tale and legend, and Pan but as a regret for an innocent but voluptuous age of the past. Fungshui must go down before knowledge, as its Western counterparts geomancy and astrology have given place to modern sciences: moreover its late systematisation removes from it the sanction of antiquity. Deeply ingrained as it is in the mind of, at least, South China, it is yet acknowledged by scholars to be unorthodox, and by the common folk as a fair matter for jest.

The case is different with Ancestor Worship. To it cling the most reverent thoughts, the deepest experiences, of the Chinese religious mind. It has the sanction of antiquity. It represents a rooted belief in immortality, though more of the clan than of the individual. It calls to mind the links which bind a man alike with his past and his future, and enshrines that sense of ancestry, heritage, and destiny which go to make greatness in nation and individual. It is the Stage of the Chinese Soul; the setting in which Hero and Sage alike visualise their life. In it is embedded that Immortality of Fame, "that last infirmity of noble minds," which great souls desire and prize above riches. A man sees himself one with an ancestry in whose glory he rejoices: and they for *his* life become the "great cloud of witnesses" spurring him on to high endeavour: and after him comes the line of those descendants who will be inspired and glorified in him and in whom his deathless memory is to be perpetuated.

What is to be our Christian approach to this inspiring system of belief? I trust that my Chinese friends will pardon this incursion into a province which must eventually be specifically that of Chinese thinkers, and allow me to set down for what they are worth my reflections on this problem as they have come to me in the pursuance of my task of preaching.

I am well aware that in what has been written only what appeals to the Western mind has been described. That is done deliberately

because, while it appeals to a Western mind, it is, perhaps one may venture to say, also that side of Ancestor Worship which a modern Chinese is likely to lay stress upon and to feel must be conserved. If the impact of Christianity on Chinese thought were to destroy this element in Ancestor Worship, would there not be real loss? and in so far as the modern system of government education, neglecting, as it tends to do, to so great an extent the teaching of the classics and the specific elements in Chinese culture, and Christianity, which has (hitherto, I believe, of necessity) refused to come to terms with Ancestor Worship, tend to destroy this element, are they not justly to be regarded as disintegrating forces? Dr. de Groot in his discussion of fungshui prophesied that "Should there come a time when it (science) is seriously cultivated there (in China), then, no doubt, a complete revolution in its religion, philosophy, ethics, political institutions and customs, will take place, a process by which China must be thoroughly disorganised and ruined, or reborn and regenerated."* The disintegration due to a loosening of the regard for Ancestor Worship is even more serious. For while as I hope to suggest Christianity can conserve what is of permanent value in Ancestor Worship, modern non-Christian education while keeping to the letter of Ancestor Worship, has I suspect thrown away in its rejection of 'superstition' its spirit. It has kept the bath but thrown away the baby. For in discussion of Ancestor Worship a distinction must be drawn between what it was in origin and what it has become: and I doubt if that distinction can be safely made, made that is in such a way as to conserve the permanent element while discarding superstitious belief, by those who while not accepting Christianity adopt the modern scientific outlook. There is in Ancestor Worship a real religious content which the modern spirit can only keep by Christianising it.

Applying then the principle of modern apologetics that a thing is not to be explained by its origins but by what it becomes, what results do we get? I speak with hesitation as to the elements in Ancestor Worship which belong to its origin, and which it seems essential to discard: for I cordially recognise the position of Chinese friends who hold that a foreigner cannot alone understand Chinese beliefs. But from my knowledge of how a foreigner is likely to proceed I have little doubt that our predecessors in the early days of missions carefully discussed the whole question with Chinese scholars and with inquirers and converts, and only under Chinese direction reached their conclusions.

The beliefs then which I take to belong to its origin are those which are now recognised to be animistic. Even so recently as the arrival of Protestant missionaries in China beliefs in the power and possible malevolence of the spirits were so prominent and so intimately a part of

* Religion in China: p. 318.

Ancestor Worship as to be felt to be incompatible with Christianity, just as now they are felt to be incompatible with a modern scientific man's outlook on life. Some have tried to dissociate them from Ancestor Worship as not of its essence or as indeed only there in the imagination of foreigners. But the customs associated with the worship of the dead, as well as, I understand, the study of comparative religion, do not support that point of view. And even where these beliefs are not formulated it is certain that these lower elements tend to survive as a thousand nameless dreads, and as the basis of materialistic hopes: and these may well go.

The Christian approach then to this side of Ancestor Worship is critical and replaces by a new revelation of God the old dreads and the old materialism.

(1) Belief in the care of the All-Father sweeps away the idea that the dead are dependent for care and sustenance on the living. In this connection it is important to emphasise the point made by Mr. Hughes in the February number of the CHINESE RECORDER* as to the fate of those who have died in ignorance of the Christian gospel. The theological dogma which lay behind much of older missionary work, and which is not yet absent from Church beliefs, that the 'heathen' perish eternally is not consistent with the belief in the love and mercy of God as He is revealed in the New Testament: so that to become a Christian does not involve that abandonment of the ancestors which under the influence of this dogma it seemed to.

(2) Fear of ghosts in general is dissipated by belief in the power and victory of Christ.

(3) In the Christian scheme of things that material well-being, including all the 'five blessings', which it is hoped will follow the observances of Ancestor Worship, is of secondary consideration: "all these things shall be added unto you." On the other hand the care of the Father is absolute: "The very hairs of your head are all numbered."

These and similar beliefs of Ancestor Worship have to be replaced by the truth as we know it in Jesus. Ancestor Worship has however *become* something much more than that system of beliefs in the interdependence of the dead and the living, of the dead for sustenance in the spirit world and of the living for success in this. It has become a symbol of continuity, of regard for those who have borne us, the lines of ancestors who have made *our* work possible: it is an inspiration and a hope. Moreover it stresses the value of experience and should steady those whose eyes are so much fixed on a new order that they reject the old because it is old and accept the new because it is new. This to the writer is the baby that has been thrown out while the bath has been retained.

* "Race Prejudice and some Allied Religious Issues."

To this side of Ancestor Worship Christianity makes a much more assured approach than non-Christians have supposed, and even than Christians themselves have realised. We have a doctrine, comprehensive and inspiring, and enshrined in the Apostles Creed, the belief in the Communion of Saints, which embraces much, perhaps all, that there is in this aspect of Ancestor Worship. Those ideas of immortality which are to be found, though so inadequately, in Ancestor Worship, are to be found in fruition here. The saints are alive for evermore, not as feeble shadows of their mortal selves dependent on our fitful remembrance of them, nor only in the memory of the clan, but with a full and independent life in the fellowship of the Father. Moreover they are in mystic union with the Church on earth. The doctrine embraces the belief in the oneness of all the saints, past and present in the one body of Christ, the Church Invisible, and perhaps no hymn sung by a great congregation of Christians, (as we used to hear it sung in student days by the throng of students of every denomination in the conference tents), lifts one to such a pinnacle of exaltation, gives one more the sense of the ages, glories more in the achievement of the past, inspires one more with the hope of the future, than the magnificent "For all the saints."

O blest communion! fellowship divine!

We feebly struggle, they in glory shine;

Yet all are one in Thee, for all are Thine, Alleluia.

As the ancestors of the clan look on their descendant striving to make his name and add to the fame of the clan in his day, so the spiritual ancestors of the Christian man throng the course to cheer him on as with eyes on his Lord he strains forward in the race. "Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." (Heb. 12.1-2.)

It is at the celebration of the Holy Communion that the fact of the communion of saints is brought most vividly to mind, and every celebration may be, secondarily to its main intent of the remembrance of and communion with the Lord, a remembrance of the Ancestors. Here we remember and in some sense have communion with those who are gone, who in past days sat at the Table, partook of the Feast, commemorated the Sacrifice.

Thus at Communion and at Easter the Christian Church, not as driven to find some response to that need in men's nature which gave rise to Ancestor Worship, but out of the depths of its experience and of the Body of Truth it hands down, has something to give which is fuller and deeper than anything in Ancestor Worship itself by so much as the Church's Doctrine of Immortality, and conception of the drawing

to Himself of all men in Christ, are greater than the dim life of the shades and the vague conception of deity held in that faith. Christianity does not fail to fulfil all the rich content of Chinese experience for which Ancestor Worship stands, while on the other hand the Western Church may hope that one result, the establishment of a Church in China, will be an enrichment of its own conception of the Communion of Saints, a doctrine which is neither of West nor East, but is just Christian.

Chinese Medicine

S. C. WU.

CHINESE medicine has existed from time immemorial. It is generally believed that Shen Lung Shi was the pioneer who studied medicinal herbs and laid down the primitive ideas about Chinese medicine. Later the work of Huang-ti, B.C. 2697 marked a brilliant epoch in the history of Chinese medicine. His "Internal Classic" was one work that stood out among all the books and writings that had hitherto been produced. Even to-day, it constitutes one of the most essential books through which the basic fundamentals of Chinese medicine may be understood.

During the Han dynasty (Circa 170 A.D.) the most noted physician who was also a great writer was Chang Djun-gin, the so-called Hippocrates of China. He is usually regarded as the Sage of Chinese medicine. Not only was he noted for his medical talent, but he was well known also for his literary skill and filial piety. The most famous work ever contributed to the medical profession in China is his "essay on typhoid" the value of which was placed on the same rank with Huang-ti's "Internal Classic." It is to be remembered, however, that the term "typhoid" (shan han) does not merely apply to the specific disease typhoid fever, but also to all other fevers as well. Other works attributed to Chang Djun-gin are "Methods of Diagnosis," "Treatment of Typhoid Fever," "The Pulse Classic," and "The Essay on the Five Internal Organs," etc. His works were in the main, compiled by Wang Su-ho, about 200 years after Chang Djun-gin.

About 1230 A.D. there lived another great physician named Chang Yuan-su who wrote a great deal on the art of prescription writing. He set forth the principle that the therapeutic action of drugs is similar to the functioning of the imperial government; and maintained that the various ingredients contained in the prescription, each having its own special action, should be chosen in a manner similar to the choosing of the different members of the imperial body. According to the modern method of prescription writing, the "basis" is compared to an emperor,

the "adjuvant" to a prime minister, the "corrective" to a chancellor and the "vehicle" to an ambassador. As a matter of fact, this has been proven to be very logical not only in its figurative analogy, but also true therapeutically. This method of prescription writing has been unanimously adopted throughout all ages.

After the Han dynasty, medical knowledge dwindled very greatly. Nearly one thousand years later it again flourished in Sun dynasty (circa 1253 A.D.). At that time a system of medical examinations was adopted by the imperial authorities for the physicians practising medicine. The subjects examined consisted of literature, the pulse, the relation of the internal organs to outside influences, materia medica and prescription writing and diagnostic ability.

There were brilliant contributions to medical literature, such as Pan An-shi's "Six Volumes on Typhoid," "Emergency Remedies," "Treatise on Gynecology and Obstetrics," etc.

About the Ming dynasty lived the noted physician Li Shi-djen who was the great author on pulse. Strenuous efforts were made in studying the nature of the pulse with regard to its tension, rate, volume and other characteristic phases. His work has been generally agreed upon to be the leading authority ever since that time.

Thus from the historical standpoint and from clinical observations as evidenced by the contributions of these famous authors, it must be realized that the conception generally entertained by modern scientists that the Chinese in ancient times knew absolutely nothing of medical science is not altogether true. For instance, Huang-ti's "Internal Classic" maintained that the blood circulated in "chin" and "loh" ("chin" is the arteries, and "loh" is the veins); and that "chin-loh" circulation was under the direct control of the heart. There are numerous instances where the teachings of ancient medicine are in strict accord with the findings of modern sciences of anatomy, physiology and pathology. Chang Djun-gin said, "never prescribe a purge for the typhoid patient, but give an enema of ox-bile; for the internal secretions are dried up." These doctrines are just as sound as advocated by the teachings of modern medicine except that they lack adequate explanations on a scientific basis.

NATURE OF CHINESE MEDICINE.

There are many aspects from which the problem may be viewed and numerous causes can be ascribed for the backwardness of Chinese medicine as it now exists.

Firstly, Chinese medicine is more philosophical than scientific. Every medical book, no matter on what subject, is written in the most literary, classical and philosophical language. Even subjects such as the pulse and materia medica are mostly written in the form of prose,

sonnets and poems. It was generally believed, however, that great scholars with classical learning made the best physicians. Chang Yuan-su, a great scholar of the Gin dynasty, after being discharged from a high post, began to study medicine and finally became a famous physician. Chang Djung-gin, the most celebrated medical authority, once held office as mayor of Changsha.

Hence scholars with better literary skill understand medical books more thoroughly, because the statements are often difficult to understand, and the descriptive language is far from being exact and accurate.

One of the most outstanding features that characterize Chinese medicine as being philosophical is the description of almost everything physiological, anatomical, therapeutic and clinical with two most important terms, namely "ying" and "yang". Everything that belongs to the negative phase is called "ying": that which belongs to the positive phase is called "yang". Earth is "ying"; sky is "yang". The lives of human beings and the existence of the whole universe are explained by this "ying-yang" co-ordination. Practically, its usage is very loose. "Ying" may mean female, and "yang" male, night and day, inside and outside, etc. Breathing belongs to "ying" and circulation belongs to "yang". A feeble pulse is of the "ying" phase: a bounding pulse of the "yang" phase. Cold is "ying": heat is "yang". A statement from Huang-ti's "Internal Classic" reads, "the paroxysmal manifestations of chills and fever in malaria are due to the alternate replacement of "ying" and "yang". The phenomenon is brought about by the contraction of heat in summer; and this heat is stored up beneath the skin, and will manifest itself in the form of chills and fever at other seasons when "ying" and "yang" lose their state of counter-balance".

Another instance of its philosophical nature is the designation of the five internal organs with five corresponding elements namely, mineral, wood, water, fire and earth. The mineral designates the lungs, the wood liver, the water kidneys, the fire heart, and the earth spleen. As these designations suggest, wood simulates liver, probably because it manufactures substances that serve as body fuel, or liver is of such solid mass that it simulates wood in consistency. Water designates the kidneys, because the function of the latter is the elimination of body fluids, etc. Among these five internal organs, the spleen is considered to be the most important; because it is designated as earth which is the place of life production and resourcefulness.

The functional perversion of certain organs is indicated by a train of symptoms characteristic of its own. If the said organ belongs to the element of fire, then the attitude of treatment would be toward increasing the function of the organ that belongs to the element of water as the latter can overcome fire and *vice versa*. Mineral overcomes the wood as the latter can be chopped with an axe . . . Reversely,

earth produces wood, water produces mineral and wood produces fire. Such principle of antagonism and production constitutes the key to treatment.

Hence, the invasion of disease, the diagnostic procedures and the treatment are largely studied and observed according to the principle of "ying" and "yang" and the inter-relationship of these five corresponding elements. A red and dry tongue shows the hyper-activity of "yang"; whereas a white coated tongue indicates a hyperactivity of "ying". From the point of practical understanding, it is really absurd, both theoretically and philosophically.

Secondly, the nature of Chinese medicine is such that it lacks bacteriology. The theory of infection by micro-organisms never occurred to the minds of the ancients. However, it was taught in Yu Chang's "Medical Comments" that the blood of the consumptive contains a kind of worm. When the patient dies, the worm will also die. Before it dies, it must seek entry into the body of an immediate member who is of the same blood with the deceased. It is, therefore, no cause for surprise to find that in cases of this disease the children are often kept away from a dying parent, lest the worm should get into their bodies. Aside from this, a few types of intestinal worms have also been known to the profession. All these lack sufficient description as to their morphology and behaviour. As a whole, as far as available references could be obtained, no medical authority has ever emphasized the importance of bacteriology in the causation of diseases. From Huang-ti's "Internal Classic", it is learned that the disease-causing factors were described almost exclusively as wind, dampness, heat, cold and supernatural beings. Typhoid was claimed to be due to the contraction of cold in winter. This "poison of cold", as it is called, may lay hidden in the body and manifest itself in hyperpyrexia at other seasons. A certain kind of bad wind, when entering into the body, may produce apoplexy.

Because of this conception, so deeply rooted in the minds of the medical leaders, diseases are often considered to change from one to the other in the same patient suffering from one particular disease. It is popularly believed, both by professionals and the laity, that if malaria is transformed to typhoid fever, the prognosis is ominous of a fatal issue; and the recovery of a patient suffering from typhoid is usually indicated by the transformation of typhoid to malaria. Consequently, the treatment must also change accordingly.

There are times when "ying" phenomena predominate in one disease, then the treatment will be toward increasing the activity of "yang" phenomena in order to maintain as nearly as possible the physiological equilibrium. These dogmatic explanations were made in such an artistic and literary style that one cannot help but admire the

wonderful skill and painstaking work which the ancient writers took in formulating these mysterious principles.

Thirdly, the means employed for diagnosis are meagre and inefficient. Ordinarily, there were altogether four methods used so far as is known. These were inspection, hearing, inquiry and pulse-feeling. Inspection deals mainly with the color of the face when the patient is brought to the doctor. The five colors, corresponding to the five elements, bear direct relationship to the five internal organs. The manifestation of certain colors indicates certain abnormal conditions of the internal organs. Redness that first appeared in the left cheek indicated liver fever; that which first appeared in the forehead indicated heart fever; that which first appeared in the nose indicated splenic fever; redness that first appeared in the right cheek indicated lung fever, etc.

Hearing deals with the differentiation of the patient's voice in its quality, amplitude and intensity. Considering only these factors in diagnosis, it is claimed that the site of the disease can often be localized. A faintly hoarse voice usually points to disease of the heart. A fine and prolonged voice with a thready character shows that the disease is in the head.

Inquiry is the obtaining of history from the patient, and it is urged that a detailed history should be carefully obtained in every case.

The last but the most important of all is the pulse feeling. Great emphasis is laid on this and it is upon this that the diagnosis is usually reached. It is divided into eight main varieties, namely, "buoyant," "sinking," "slow," "quick," "feeble," "bounding," "fragmentary" and "continuous." These, again, are subdivided into twenty-four phases. The bony prominence at the wrist is the landmark where the three fingers are correctly placed each, at respective positions, representing different internal organs. Any variation in the character of the pulse has an important bearing on the pathological and clinical condition of the patient. The bounding pulse with a feeble quality is normal in summer only and abnormal at other seasons. It is also dangerous in patients with dysentery and chronic cough. The palpitation of the pulse has to be done on both wrists, as the internal organs represented by the three fingers on the right side are different from those of the left. Furthermore, the quality, the tension and volume of the pulse may vary according to the abnormal condition of the different internal organs. It is not at all uncommon to hear a doctor pronouncing his woman patient pregnant by feeling the pulse and even determining the sex of the child. There is, however, some scientific truth in this art of pulse-feeling. Li Pin-hu, the great author on pulse, said, "four beats to one respiration is normal, whereas eight beats to one respiration is indicative of imminent danger; the deep sinking pulse with a feeble quality is always grave in any chronic illness."

Fourthly, the habit of conservatism is another feature that characterizes the nature of Chinese medicine. During Chang Djun-chin's period, the progress of Chinese medicine was at its height. It continued to flourish in the Sung dynasty about one thousand years after his time. After that medical education began to degenerate gradually, and up to the present, it exists almost in mere dogmatic formalism. No research work of any nature has been reported worthy of mention. The old theories and imaginations advocated thousands of years ago were inherited and are still held by present day physicians. Huang-ti's "Internal Classic" has been considered sacred. The principles and teachings of medicine, that were laid out in that early primitive period, have been regarded as laws, so much so that no person would ever dare to alter a single word. The older the book, the greater is its value. Old methods were not improved, and superstitions never abandoned. The theories have never been proved by experimental evidence, and research work along medical lines is rarely heard of. Human dissection, so vitally important in medicine, has never been performed with the purpose of studying anatomy. The most important twelve vital circulations were too vaguely described; and no person, if any, had ever actually seen them. Sons and grandsons would believe what their fathers and forefathers believed. The doctors of this generation believe the doctrines and teachings of medicine with unalterable faith, because the ancient doctors believed them. For what was true yesterday must also be true to-day! This being the case, it is no wonder that Chinese medicine is such as it now is.

PROFESSIONAL STATUS.

The medical profession in China has wide fluctuating grades of standing. In ancient times, quite a few prominent men spoke highly of the profession. A noted prime minister Lu of the Tang dynasty exalted the profession with praise-worthy remarks and compared the merits of a good doctor with that of a good premier. Physicians are often honorably styled "healers of the nation," and medicine itself is spoken of as an art of benevolence. Fan Wen-chin of the Sung dynasty said, "One who cannot make a good statesman, ought to become a good doctor."

Later, probably owing to the gradual degradation of the profession in general, doctors were commonly regarded as inferior to the classical type of scholars, and the rank occupied by them in society of lower stratum. Thus Hua-to, the most celebrated surgeon, felt ashamed of his profession, because of his social inferiority in the minds of the people. This was partly due to the fact that physicians were primarily considered to be of the same class with priests; and the functions of the two professions were not distinctly separated until the Chow dynasty.

For thousands of years, physicians were classified on the same footing with mathematicians, magicians, fortune-tellers and physiognomists. As a matter of fact, these people do more or less fall into the same group, as quack doctors often employ magic means and incantations other than drugs.

Therefore, it is no wonder that the medical profession failed to attain due respect from the laity. Thus, the common proverb says, "what the doctor says is true, but what he sells is false." "The son of the good doctor usually dies from disease, and the son of a good sorcerer will be generally killed by demons."

The great reason for this professional inferiority is mainly the low grade of learning and insufficient preparation before setting up practice. As far as is known, no medical school of whatever kind has ever been established in China for the training of medical students. Any body is at liberty to proclaim himself a doctor, even an old ignorant woman or an uneducated coolie on the street. An ordinary person, without studying any medical books at all, may build a lucrative practice by inheriting a few secret prescriptions from his fathers or fore-fathers. A water-carrier may be famous for his rheumatism plasters, and an old woman may be known as an expert in curing all convulsions by needling.

Charms and incantations are sold freely as prescriptions; and temple priests and nunneries are visited equally with the doctors' offices. Among the people at large, there has never been a conception of medicine as a science. Even doctors themselves rarely look on it as a noble profession.

Generally, the commonest type of doctors are those who are not sufficiently educated for any literary work or too lazy for manual labor, and thus take up medical practice as a means of earning a livelihood. It is not at all uncommon to find a teaching scholar practising medicine as a side occupation. Hence, the commonest prefix on the doctor's sign board is "scholar physician" indicating that the doctor is primarily a scholar.

In going further, there is a higher grade of training taken in the form of apprenticeship under an old doctor for a certain length of time usually three years. The life of these apprentices is really a waste of time. It is questionable how many days these students actually study. That after three years' "study" their medical knowledge is materially increased is to be gravely doubted. No certificate of whatever nature is issued to them to prove the completion of the course in medicine, with the exception of a few red characters in the sign board bearing the name of the practitioner's teacher.

Laws and regulations governing the practice of medicine are practically nil. However, with modern trained doctors, it is required in several cities to-day to register with the police authorities first before

they set up practice. But this is a mere form. It might be carried out. But it has never been used to check up the unlawful practices that prevail throughout the country. As the purpose of this paper is not to discuss modern medicine, this is merely mentioned in passing. This law applies to doctors with Western training only.

The only book that has dwelt upon the legitimacy of medical practice is a book entitled "Medical Laws" in four volumes, written by Yu Chang, the most brilliant physician in the province of Kiangse, 1644 A.D. The main object of this book is to censure the under-education of doctors at that time. There is an extensive discussion on "wind," "cold," "heat," "dampness," "dryness" and "fire" which are called the six "gases." Other miscellaneous subjects are also discussed. At the end of each discussion, there is appended a law which says that the doctor, if he fails to observe certain clinical signs or lacks the knowledge of understanding thoroughly the case, should bear the blame of malpractice. No punishment or penalty whatever falls upon those incurring such blame. So this law is more or less ethical in nature rather than legislative.

The relationship among the doctors themselves is not of particular moment. Every body has his own ways and means of practice. No code of medical ethics has been set up for the protection of professional integrity. There are, however, in several cities to-day some medical associations. Unfortunately, it is questionable whether the spirit of professional fraternity and scientific purpose is sufficient to hold them together.

On account of the low estimate of the profession, the relationship between doctors and patients is much the same as that between salesmen and customers. The high dignity and honor to which the profession is entitled is either insignificant or non-existent. Doctors are called in and dismissed at will. Oftentimes several doctors are called in at the same time each expressing his opinion on the case. When the prescription is written then the doctor's duty is done. These prescriptions, instead of being accepted with whole hearted trust, are viewed with suspicion. Probably a family conference will be held among friends and relatives discussing the relative merits and defects of each prescription in order to make a good choice. Usually the wealthy family makes the greatest fuss, and it is not uncommon to find a rich patient being treated by all the doctors of a city. There are times when the change of doctors takes place every day or several times a day, when the prescription fails to produce the desired effect even in such diseases as small-pox or typhoid fever. This changing is sometimes kept up until the patient either gets well or dies. Sometimes the selection of a doctor is decided by the fortune-teller or physiognomist who may advise as to the doctor to be called or recommend that the patient is demon possessed and that a gang of priests should be engaged to expel it.

All this is partly due to the ignorance of the patients. But fundamentally, it serves as striking evidence to prove how little faith and confidence the general laity have in the medical profession.

CHINESE DRUGS

The writer, not being a native druggist nor a modern pharmacist, has but little to say in regard to this subject. However, a glance at the *Ben Tsao Gon Mou* (Chinese Materia Medica), will surprise one by its comprehensive study of medicinal herbs and chemical substances in ancient times. One that was written by Li Shi-djen, (1597 A.D.) deals thoroughly with each drug by detailed description and also pictures of the plants.

As far as information can be obtained, it was held that the quality and potency of certain drugs depends largely upon the source of their production and method of preparations. The medicines are usually dispensed in crude form constituting a heavy bulk from which a watery decoction is made. The dead centipeds, scorpions and various vermins, commonly known as anti-poisons, are rarely prescribed by doctors. Only occasionally are they used in traditional remedies. For instance, the gall bladder of a certain poisonous snake is especially good for a severe type of eye disease: it was claimed that it might even cure blindness. The so-called traditional remedy is an odd type of treatment advocated and told about by laymen but it is not generally found in therapeutics. Another instance of this nature is the time honoured remedy, human flesh. When the patient is severely ill with threatened danger in spite of all various known remedies, the son will cut a piece of flesh from his own body and boil it together with the medicine. In order that it may prove effective, the operation should be performed secretly. Of course, this is superstition. But persons without sufficient filial piety, will not have courage to do even this.

No definite standard has been set up for the chemical purity of various drugs. In spite of that, the native druggists, probably through experience and observation, have been keeping pace in supplying the demands of the medical profession.

In the last few years there are many Chinese drugs that have attracted the attention of modern pharmacists, and analytical work has been conducted extensively in the study of Chinese medicinal plants. "Tang-kuei," the very valuable remedy in the treatment of uterine disorders, was introduced into Western medicine by Merck in 1899 under the name of Eumenol. The statement made by Pro. Read of Peking is worth quoting:—"When it is realized that such drugs as senna leaves appear on the London drug market adulterated 10 to 20 per cent, or even 50 per cent with foreign material, and that digitalis, henbane,

and our common leaf drugs are seldom free from a certain percentage of foreign material, the fact that crude Chinese drugs bought on the Chinese wholesale market are exceptionally pure, should induce those interested in the purchase of drugs to give greater attention to them, than they have done heretofore." It becomes evident, therefore that the field of research along lines of Chinese materia medica and pharmacology is extensive not only in the spirit of professional up-lift, but also for reasons of economy. Such work lies heavily upon the shoulders of Chinese physicians and chemists with modern training.

Industrial Work for the Rural Church

W. A. McLEAN

"**W**E want to establish an industry here so that our church members can become more wealthy, and so that we can soon have a self-supporting church." This is the expressed hope of the Industrial Committee of one "interior" church.

Is that wish as general in other parts of China as it is in that field? If it is, I wonder if the church leaders have either acted upon it and begun the promotion of some venture, or if they have thought through such a venture to its logical conclusion.

"But, why isn't the original statement a logical one?", the committee members ask, "for we certainly do want to put forth our best efforts to bring about the establishment of a self-supporting Chinese Church".

The basic idea that the self-supporting church will come when the individual members are better off than they are now is no doubt indisputable. But we must avoid the subtlety of striving to make the church members richer, while we do nothing to improve the condition of the community as a whole. If we create a class of well-to-do church members, we may indeed make a self-supporting church. Yet we may lose the vital life of this church. Any wealthy church, or church whose members are richer than their neighbors, will naturally attract those who seek material things and not the spiritual. It will moreover find itself involved in schemes which will take it farther and farther from its mission to the community as conceived by its founder.

To be specific, let us look at an almost completed scheme in which this particular committee was to join the church with officials in the promotion of a factory to benefit the whole district. The organization was of a stock company type, whereby the church members were to buy a percentage of the stock and the wealthy non-church people the balance. No doubt the church leaders were sincere in their desire to benefit the

church and the whole community. In the first place, however, such a small group would have been benefited that it is doubtful if it could have been looked upon as an undertaking for the whole community, and much less as one for the whole district. In the second place the church was placing itself in the position of leader in initiating a factory system, when in all probability this church leadership was not sufficiently trained to take on the responsibility of the Christian employer. It was further taking the risk of involving the church in a hopeless tangle due to the great chance of failure of such an enterprise. In the large coast cities stock companies have not as yet proven an entire success because of China's long training in individual and partnership undertakings. What chance then has the smaller interior city and country district of being more successful? Blame for the failure of such a business would be almost entirely upon the church, and most of all upon any foreigner who might be connected with it.

What then are the possibilities for the industrial committee of this local church? It ought first of all to have before it the idea that the church and the church members should constantly seek to be the servants of the community and the district as a whole. It must have a vision larger than one small factory, and larger than the church membership. It should realize the spiritual possibilities to the church in helping toward a fuller life those with whom they live.

The first step, it would seem to me, is the making of an intelligent economic survey of the field in question, this survey having as its aim the discovery of potential industries already at hand. Here it might be profitable for us to learn from the American Chambers of Commerce and from the largest and more successful business firms. In trying to induce an industry to settle in any given locality, the Chamber committee will place all the pertinent facts before the prospective industry which have been gleaned from a careful, if optimistic, survey. The industry, on its side, investigates these statements, and if found to be correct will then make its decision. Here in rural China we can make the survey bring into our vision the natural resources of the region with which we must first acquaint ourselves. We can study these factors together with the other essentials of a successful industry, namely the labor situation, the power with which to operate (at present usually the same in interior China), and what is most often overlooked—the market where any given commodity can be sold.

On the basis of these findings it can be determined whether there is some industry which can be spread through the field as a general helper; whether there are several smaller industries which can be settled in separate places due to peculiar local conditions; or whether conditions do not seem fit for the healthy growth of other than the already established industries. In which latter case it would seem to be the duty

of the local church committee to turn its energies to improvement in these. That China is full of potential development is known the world around, and that the church committee can discover ways which will truly benefit the whole community and district is shown by the rapid development among the Shantung farmers of the handicraft system of making wool yarn.

One other side of this problem which might be mentioned is that of the capital for any industry to be established. It would seem apparent that the less money from abroad which is used, the greater the opportunity for success there would be, if success is dependent upon the energy of those who do the work. A small start which is followed by steady growth is healthy. A boom start which is followed by failure is most unfortunate. It is hoped that the Co-operative Credit Societies such as are being fostered by the China International Famine Relief Commission will go a long way toward solving this side of the problem, and toward giving the people of the country the opportunity they need for improvement of methods with their own earnings.

In closing may it be repeated: The committee which seeks to benefit the whole community, irrespective of church membership, will reap spiritual growth for the whole church. And also: A thorough investigation with the resultant choice of an industry has greater likelihood of success than the industry established by random chance; while a thorough survey and no industry is far better than no survey and a failure.

A Chinese View Regarding the Organization of an Indigenous Local Christian Church

D. WILLARD LYON

IN the Christian Semi-Monthly (教友半月刊) for September 15, 1925, an editorial article appears from the pen of Wang Chih-Hsin (王治心), a teacher of Chinese literature in the Union Theological Seminary in Nanking, entitled "A Reply to Mr. Yang's Plan for the Organization of an Indigenous Church" (答楊君組織本色教會的辦法), Mr. Wang begins his article by saying that he has received from a former fellow student and graduate of the Union Theological Seminary at Nanking, Mr. Yang Ch'i-Yün (楊其鑒), who now is in charge of a Christian hospital in Kaifeng, a letter in which Mr. Yang asks advice regarding the organization of a independent Chinese Church. Mr. Wang makes the following quotations from Mr. Yang's letter:

"I am just now in conference with members and friends of the China Inland Mission Church in Kaifeng with reference to the organization of an independent Chinese Christian Church. We are desirous of discovering the plan of organization most suitable for an indigenous church. In our discussions we have found it difficult to decide upon the various points which should be included in the constitution. Before arriving at a decision it has seemed desirable to secure the opinions of those connected with my own alma mater. In writing for your advice, I wish to emphasize that we are anxious to do away with all forms and rites which are distinctly foreign, with a view to having services that will be in harmony with Chinese customs. I remember hearing that in Nanking there is a Christian Church established in behalf of Buddhists known as Chi Tu Chiao Ts'ung Lin (督基教叢林). In the light of the experience of this Church how would you answer the following questions:—

What should be the nature of the services of worship?

What form of baptism should be used?

Should a preacher during the time of conducting a service wear any special garments?

Should the preaching place and the pulpit be any different from what is usually found in Christian Churches?

What methods would prove most suitable in conducting the work of the Church?"

Mr. Wang then proceeds to offer his own individual opinions on the questions raised by Mr. Yang as follows: "Mr. Yang's questions cover a very large field and cannot be adequately answered in a few words, nor would it be satisfactory that radical changes should be based on the judgment of merely a few individuals. On the other hand his questions certainly call for earnest and immediate attention. Recent discussions on the indigenous church, so far as we are aware, have not dealt with the problems of organization. I earnestly hope that others will feel free to express their opinions on this important subject, with a view to the working out of a common system. To start the discussion I submit a few thoughts on this subject under two heads.

"(1) Forms of Worship.

"The Chi Tu Chiao Ts'ung Lin shows Buddhistic influence. Originally it was an agency for evangelizing Buddhists, and was also called the preaching hall for Buddhists (佛教佈道所). In my judgment it should not be taken as a model for an indigenous Chinese church. I even hear that certain questionable habits of Buddhist priests have lately been adopted. I feel, therefore, like giving it a wide berth.

"As to what the forms of worship in an indigenous church should be, I believe strongly that the worship and the preaching services should be entirely separated. Worship is worship; preaching is preaching. The place of worship should be a place of quiet and order. A picture of Jesus might be hung at the front. There might be a crucifix. On the side walls might be hung various pictures of Bible scenes (preferably those which deal with such subjects as prayer and spiritual culture). There would be no objection to the hanging of inscriptions and scrolls containing sentiments calculated to stimulate spiritual growth. The room should be furnished with tables and chairs very much like a school room. There should be a Bible on each table and a straw mat beside each chair (the latter for purposes of prayer). Every Sunday morning from six to ten o'clock should be set apart for worship, at which time members would be free to come and go at their own pleasure, either to kneel for prayer or quietly to sit for meditation or for Bible reading. How long each person would stay should be left to his own free will. Everyone should preserve complete silence. At the left-hand corner of the room the pastor should have a dais. Every Sunday during the hours of worship the pastor should sit quietly in his place, meditating or reading the Bible, and thus set a true example to other worshippers. In the righthand corner should be a moneybox into which members when they enter the room might put their free-will offerings. The burning of incense might even be permitted during the period of worship. On other days than Sunday, there should also be certain hours set apart, when members might enter the place of worship for prayer.

"The lecture room should be used entirely for preaching or lecture purposes. At half past ten each Sunday morning the pastor should preach. He should be free to make use of the Chinese classics as a background for interpreting the Christian virtues, and also to speak on subjects of common interest to the people. At the beginning of the preaching, hymns might be used, preferably those which are accompanied by Chinese tunes. At the close of the address ten minutes or more should be reserved to give opportunity to the members to ask questions or to take part in discussion. The lecture hall on other days of the week should be used for other purposes as needed, for example for evangelistic services in behalf of non-Christians, for the Sunday School, the Young People's Society, and other gatherings.

"In addition to the two rooms already mentioned, there should be reception rooms where male and female officers of the church would receive visitors. These rooms should be provided with papers, magazines, and also with facilities for serving tea. They could be used for receiving members who might call, or for other guests.

"The pastor and the officers of the church should wear special garments on Sundays. The long garment should be black.

"(2) *Church Organization.*

"As to organization, the executive control should be vested in a group of seven persons chosen by the entire membership. These seven should carry full responsibility for the administration of the church's affairs. Such matters as inviting the pastor, supervising the finances of the church, and managing the business of the church, should be entirely in their hands. The pastor should merely carry out the instruction of the group and do the preaching.

"As to baptism, each applicant should be free to choose whether he should be sprinkled or immersed. The day preceding baptism there should be a special period of prayer. The best times of year for baptism would seem to be Easter and Christmas. The forms used should be simple, and the records should be carefully kept in order to avoid omissions. The Communion of the Lord's Supper should be held once a month. The table should be set in the room used for worship. Each member on entering the church should go to the table, kneel down, and receive the elements.

"As to hymns, Chinese tunes are preferable. The furniture used in the church building should be of Chinese style. Emphasis should be placed upon social service. Schools of a purely Chinese type should be opened in larger numbers. Pastors should not be limited to the male sex; women of high character should also be eligible to the office.

"The above suggestions are offered as a tentative reply to Mr. Yang's questions. We hope that readers of this paper will send in their criticisms of these answers and state their own opinions as to what other changes would be desirable."

In Remembrance

Rev. Chauncey Goodrich, D.D., L.H.D., Lit.D.

Born Hinsdale, Mass., June 4, 1836; Died at Tsinghua, Chihli, Sept. 28, 1925

WHEN at the age of twenty-five Chauncey Goodrich was graduated from Williams College in 1861, his oration was on a missionary theme, for his mind was already turned to the foreign field.

After a year in Union Seminary and two years in Andover, he and his wife reached China in August 1865, under the American Board. Though of course ignorant of the language he at once threw himself with energy into leading the church music in Peking, where he was located. He applied himself to the study of Chinese with such zeal and success that he early became one of the most fluent and accurate speakers of the mandarin language. In 1873 he was located in T'ung-chou. He was there a teacher in Gordon Theological Seminary, and also in the North China College of the American Board, where he

taught astronomy and Christian Evidences. He was for twenty-five years dean of the Seminary, which after 1900 was removed to Peking, becoming a union institution. In 1911 he resigned his connection with the Seminary to give his entire time to the work of retranslating the Bible into the mandarin language spoken in some form by perhaps three-fourths of the people of China. He was long the chairman of the Mandarin Translation Committee to which he was elected by the Missionary Conference of 1890, and after many years of incessant toil he had the joy of seeing his labors and those of his able co-adjutors completed. He prepared a valuable and widely used Pocket Dictionary of the mandarin language, explaining over ten thousand characters.

He also compiled a Character Study of four thousand Chinese characters, illustrated by more than 39,000 phrases. With Dr. Henry Blodget, the pioneer of his mission, he was joint editor of a highly popular Chinese hymnal, of which he was the musical editor. He translated a large number of the best hymns in this book. In 1922, at the age of 84, he issued a collection of 44 additional hymns, of which 34 were his own composition. He never translated a hymn without selecting an appropriate tune, and his hymns were more popular by far than any others. In the early part of his career Mr. Goodrich was offered a position in the Imperial Maritime Customs service by Sir Robert Hart, Inspector General, which he unhesitatingly refused, to the great advantage of the Christian Church in China.

In May 1880 he married Miss Sarah Boardman Clapp, a missionary of the Am. Board, a woman of rare ability who attained to great proficiency in the use of the Chinese language and in social service of many sorts in Peking.

In the autumn of 1923 to his intense grief he lost his devoted and accomplished wife, after forty-four years of happy married life.

At the time of his death Dr. Goodrich was probably the senior among the Protestant missionaries in China, being almost or quite the last of the early pioneers, who saw changes in this country more wonderful than the wildest stretch of the imagination could have compassed.

Dr. Goodrich was a genial and a lovable companion, a faithful and an inspiring teacher of his Chinese pupils, and an indefatigable helper of all new missionaries within the range of his influence. He was a thorough scholar with a deep spiritual life, an impressive preacher, and a pillar of strength to every enterprise in which he was engaged. Dr. Goodrich leaves two children, Mrs. Grace Goodrich Smith of Tsinghua College, and Mr. L. C. Goodrich of the China Medical Board, Peking.

"His work well done;
His race well run;
His crown well won;
Now let him rest."

Edith Georgina Johnston

Edith Georgina Johnston, of the staff of the Shanghai Young Women's Christian Association, died on September 15, in Shanghai, after an illness of only two days, caused by an acute attack of encephalitis. She had returned early in September from a vacation in Japan, and was seemingly in good health and spirit; no cause could be determined for the illness which took her life so suddenly.

Edith Johnston came to China in 1916 under the British National Y. W. C. A. Her home was in Belfast, Ireland. She was a graduate of Girton College, Cambridge, an active member of the Student Christian Movement, and an unusually able student along sociological lines. During her furlough in 1922-23 she studied at the London School of Economics. Her work in China was that of community service secretary for the Y. W. C. A. of Shanghai. When following the National Christian Conference of 1922, many Shanghai citizens became interested in the attempt to better the labor conditions in the city, Miss Johnston was a person for the time, and brought to the work of the Shanghai Industrial Committee a finely trained mind, a wide knowledge of the community, and an undaunted singleness of purpose. The fact that although the child labor bill did not even come to a vote last June, strong foundations for future industrial legislation are laid in this city, is due more than might easily be realized, to her devoted and thorough work, and to her happy ability to co-operate with people of many nationalities.

Edith Johnston was essentially and finely a product of the Student Christian Movement. The characteristic blend of religious and social passion with which that movement infuses its members in this generation was hers. She brought to China, at a time when this was peculiarly valuable, the beautiful austerity of the scientific spirit, combined with the full ardor and commitment of a personal Christian faith. The great number of her friends among the Chinese shows how welcome is this gift of personality in the China of to-day.

Henry William Boone

News was recently received of the death of Dr. Henry W. Boone in his eighty-seventh year at San Bernardino, California, U.S.A. He was the eldest son of the Right Reverend William Jones Boone, D.D., the first Missionary Bishop of the Episcopal Church to China, and was born in Batavia, Java, June 7th, 1839, where his father was engaged in missionary work before China was opened up by the Treaty of Nanking in 1842.

After graduating from the College of Physicians and Surgeons in New York he joined the Confederate Army and was present at the taking of Fort Sumter. He returned to China in 1861, and for a time engaged in general practice in Shanghai and was in charge of the General Hospital for Europeans and Americans. He was active in promoting wholesome sports among the young men of the rapidly growing port, and was a charter member of the first baseball and rowing clubs, as well as in the Masonic Lodge.

Owing to ill health, he left China in 1864 and had varied experiences in connection with the U.S. Army and Navy and in private practice in San Francisco.

He returned to China in 1875 and in 1880 he offered his services to the Board of Missions of the Episcopal Church, being appointed as a member of the staff of the American Church Mission in 1881. He was instrumental in the founding of St. Luke's Hospital, Shanghai, and for many years was physician in charge. He also founded a medical school in 1881 which later on became the Medical Department of St. John's University. In 1886 he helped to bring about the organization of the China Medical Missionary Association and the publication of the "China Medical Journal."

After thirty-five years of service, on June 10th, 1910, he was obliged to leave China on sick leave and was never able to return. During the last years of his life he made his home in San Bernardino where he passed away quietly on September 20th. He is survived by his wife and five children, three of the latter being in missionary service in China.

Mary M. Shambaugh

Mrs. Mary M. Shambaugh, passed on shortly before midnight on October 8, 1925. On Monday morning, October 5, 1925, she was taken ill with cholera. This dreadful disease is now taking its annual toll from the people of Hunan.

Mrs. Shambaugh was for seventeen years a loyal member of the East Hunan Mission of the Evangelical Church, and during the last six years has served as co-worker with her husband in the evangelistic work of the Siangtan Circuit. In her home going the Christian workers of Siangtan and the China Mission feel keenly the loss of a valued worker and sympathetic friend, and the large group of Chinese friends with whom and for whom she worked, particularly the women and girls of East Hunan, share in the same deep sense of bereavement. With the separation from her husband and eleven year old son, has come reunion with the little Lee whom the Giver of Life took to Himself in 1910, and

in the spirit of her life those who now mourn, mourn with a renewed sense of hope in the Eternal God, and death is swallowed up in victory, the victory through our Lord Jesus Christ.

Esther Dorsey Nasmith

In the death of Mrs. Nasmith at Rochester, N.Y. on Aug. 24 at the age of 39, China loses a true friend and her associates in the East China Baptist Mission a fellow worker who was universally loved.

Coming to China in 1910 as Miss Esther Dorsey Nairn, Mrs. Nasmith served for five years as principal of the Tsing Tuh Girls' school in Shaohing, Che. Upon her return from furlough in 1916 she married Mr. Nasmith. Together Mr. and Mrs. Nasmith worked in the Shaohing Boys' school until they were transferred to the evangelistic work in Huchow in 1921. There in addition to her work for women and children Mrs. Nasmith also acted temporarily as principal of the Girls' school and of the Woman's school. In 1924 the Nasmiths were transferred to Hangchow, but ill health prevented Mrs. Nasmith from entering actively into the Hangchow work.

Friendliness, enthusiasm, and transparent honesty, were outstanding characteristics of Mrs. Nasmith. All whom she met she won and the friends whom she made she kept. Race pride and prejudice were utterly foreign to her nature. In April of this year the Chekiang-Shanghai Association met in Hangchow. Day after day young men and women who had been her former students, members of the Chekiang churches whom she had known in the districts where she had lived, and missionary associates visited her in her sick room. One and all came from her bedside with a renewed faith in God and man.

Her enthusiasm for any piece of work which she undertook was boundless. Alike in the schools and churches with which she was connected she inspired her coworkers with her dauntless spirit.

In dealing with others she was always sympathetic and outspoken. At one of the annual mission meetings she was asked to present a paper on "The Well Balanced Missionary." With tact and patience, but with the utmost frankness she exposed the fads and weakness of the missionary and pointed the way to a more wholesome manner of living.

Mrs. Nasmith is survived by her husband, Rev. Augustus I. Nasmith, her little son Augustus, and two daughters, Agnes Nairn and Mary Dorsey.

Our Book Table

CHINA'S NEW NATIONALISM AND OTHER ESSAYS. By Professor H. F. MACNAIR, Ph.D.
Shanghai. The Commercial Press. 425 pp. \$2.50

This is an attractive volume, composed of articles, contributed during recent years to the *China Weekly Review* and other periodicals. Consisting of short essays, they will well do for desultory reading and even a busy man will or should find time to read them. There are thirty-two of them: evidently suggested by some passing and prominent topic of the time. They are all worth reading though of unequal value. Being a professor of history we should expect the author to give us a good supply from this fountain. We get it. A lot of valuable Chinese history is to be gathered here. Dr. MacNair propounds many questions without answering them all. One essay asks the question, "Does Chinese character suffer from the abacus practice?" The Western boy works out his problems by pencil and sees the processes: the Chinese boy loses sight of the process and observes only the result. Is this a trait in his public work?

The title of the book is "Nationalism." What is this thing? The author says "it is that feeling of common interest along social and cultural, economic and political, religious and ethical, historical and ethnical lines, which, in whole or in part, go to make up that combination of feelings which is termed 'Nationalism.'" We are not very happy about it. There is too much that is common in this. Zangwill said, it is "a state of mind corresponding to a political fact." Unfortunately he makes the latter to be "objective and subjective," or, "the convex and the concave." Why not simplify the statement and say, *It is a state of mind-governed by the idea of the T'u ti shen, (土地神) Lares et penates.* We have here something we can carry about with us.

The essays are short: but they carry much wisdom. The author is guided by principles rather than prejudice. He treats most in a sensible and rational way. The one on the "Protection To Missionaries" is a case in point. We should like to say more, but the editor will not permit us.

THE PASSING OF THE DRAGON. Second Edition. By the Rev. J. C. KEYTE, M.A.
Carey Press, London. pp. 338. 6/- net.

Specially poignant interest attaches to the issue of a second edition of this well written and graphic book on account of the fact that it synchronised with the death at the hands of brigands of Major Palmer who played a worthy part in many of the stirring episodes recorded, and who also had some considerable share in the illustrating of both editions. Much water has passed beneath the bridges since the first issue of this illuminating book, but nothing has occurred to diminish its thrilling interest or its relevance to the consideration of China's problems. There is even the element of timeliness, for this edition was issued just at the time when Sun Yat-sen, whose life aim was the passing of the dragon, himself finally passed from the scene, and at the time when the young Emperor, the last representative of the Dragon, retired from Peking into private life, justifying the author's statement that "the Dragon has passed." Unfortunately the passing of the Dragon has not meant the passing of corruption and it has actually opened the way for the coming of militarism. But, in company with the gifted author, we find comfort in the fact that "the peasant

remains." Perhaps the best proof of the value of this stirring book is that it can be read with profit thirteen years after the events it records have passed into history. How many of the things written about China then could stand that test?

E. F. B. S.

THE LAUGHING BUDDHA, *a tale of love and adventure in Western China*, by J. L. STEWART. New York, Fleming H. Revell Co. Gold \$2.00.

The vice-president of West China Union University, out of his experience of twenty-two years in China, has written an exciting story of adventure in Szechuan. It differs widely from the ordinary "missionary novel," for, with the exception of a missionary who appears only once in the story, all the characters are Chinese. The adventures of a young Chinese lad are given from the day when robbers carry him off from his ruined home, through his search for the truth as exemplified by the "Buddha who is to come," to the end of his search, when he finds satisfaction in the gospel of Christ. The adventure is continuous and thrilling, with a strain of love interest. There is a mass of careful observation of Chinese life and Chinese thought woven so skillfully into the story that it does not interfere with the interest in the tale itself. The book can be most heartily commended, both for reading in China and as a gift to friends at home.

E. W. W.

THE RABBIT LANTERN. By DOROTHY ROWE. MacMillan & Co. On sale by Mission Book Company. Shanghai.

This is a volume of stories about Chinese children, charmingly told, and illustrated by eight full page pictures in color, by a Chinese artist. There is an introduction by Lucius Chapin Porter who says, "I will guarantee that whoever samples any of these stories will not lay the book down until he has read the whole series." This statement the writer can heartily second. Miss Rowe has the real story teller's art and has written a book that cannot but leave a pleasant impression with both Chinese and foreigners. Her birth and rearing in China has given her a delicate sympathy with the Chinese that makes the book a helpful contribution in understanding how much alike we all are.

R. C. B.

PROBLEMS OF CHURCH UNITY. By WALTER LOWRIE, M.A. Rector of the American Church, Rome. Longmans, Green and Co., 39 Paternoster Row. London, E.C. 4.

This is a fresh and stimulating book on the problem of Christian unity that is packed full of the result of years of historical study. The author does not approach the problem from the viewpoint of those aiming to conserve something in their own group. This is the motive of most books on Christian Unity. For this reason there is a freshness and frankness about this book that is very satisfactory. As a test for deciding when we may look on a group of Christians as a church two things are mentioned. (1) An attitude towards Christ. (2) A behavior on the part of those having the attitude that corresponds therewith. Thus even three may constitute a church. This the author claims was the original idea. There is close and careful comparative discussion of church ritual and practise. But the author feels that Christians will need to get together in spirit—learn to commune to-

gether—before they can settle the complicated questions involved in church practise. He feels that some sort of episcopate is desirable though not a *sine-qua-non* and not so much because of its historical significance as because of its unifying function in church life. He shows that in none of the Christian groups is their ritualistic practise exactly as it probably was in early Christianity. All those interested in promoting Christian Unity should read this book though from the viewpoint of matter and style it is not easy to read. Unfortunately nearly every page is marred by typographical errors. It would make a most excellent text-book for those interested in studying the development of Christian organizational and ritualistic life.

THE WORD AND THE WORK. By G. A. STUDDERT-KENNEDY. *Longmans, Green and Co., London. 2/6 net.*

A recent tour by a group of students under the leadership of Sherwood Eddy came from England convinced that the most truly prophetic mind they had touched there was that of this writer-lecturer-preacher-poet. When one quietly reads this book of pre-Easter meditations he does not question their judgment.

The collection of sermons clusters around the prologue to John's Gospel, and in unforgettable language Studdert-Kennedy leads us to think of God as "a person who expresses a rational idea or purpose in such a way that it can be understood by men." From that foundation he builds a picture of Christ and His cross which lives still in the mind of the reviewer.

If one shrinks from new ideas, from phrases stark and sometimes bitter, from unconventional thinking about Deity, this is not a book to be read. But for one who wants to see Christ, clearly, unobscured by old ideology and verbiage, it is a book to be coveted—and read.

F. T. C.

"ROBERT MOFFAT: ONE OF GOD'S GARDENERS." S. C. M. *London. 5/- net.*

We have been much inspired by this volume which apart from its striking title is a book of power and literary distinction. We can promise a rich treat to all who are fortunate enough to read it.

Robert Moffat is of course familiar to those acquainted with the story of the early days of South African Mission work, but the present interpretation and the admirable setting of the work and achievements of the undaunted pioneer and his devoted wife is sure to revive interest, and we believe also to arouse thankfulness to God for having chosen a man of such apostolic fervour and so intrepid a pioneer to help to break the hard soil of South Africa.

We should like to call attention to one or two points of interest in the narrative. The book is eminently quotable. But we refrain. Students of early South African history, and of the mysteries of the Bantu congeries of peoples, will find much here to charm and instruct. At the close of the day we shall be surprised if they do not rise from the perusal with minds deeply enriched. Mr. Smith has written an altogether excellent book.

J. W. W.

SCIENCE AND RELIGION. By J. ARTHUR THOMSON, M.A., LL.D. *Charles Scribner's Sons, New York.*

Professor Thomson sets out to see if it is possible to reconcile science and religion. Forty or fifty years ago many books were written on the conflict between science and religion and now authorities both on science and religion say there can be no fundamental conflict between the two. For one thing, the two are separate spheres. That there is no conflict, Dr. Thomson in his usual felicitous language makes clear. To maintain this view he shows clearly what science is and what science can do. He brings forth a new view of the universe that science has revealed, and from this he concludes that science does not throw any obstacle to belief in spiritual things. He also shows what is understood by religion, and that there are various avenues to religion, the practical, the emotional and the intellectual. From science alone we cannot prove the existence of God. At best it is a question of suggestion and possibility deduced from the unity of nature and uniform laws that science has confirmed: since it is a rational enough conclusion that unity and law imply a governor and a law-giver. It must also be remembered that whilst there are very few materialists to-day, since the universe is better understood, for it has been reduced to the spiritual denominator, nevertheless that does not give us any proof for belief in God. For electrons whilst they are spiritual are of a totally different quality from what we mean by the spirit when speaking of God. Generally speaking there are three fields of investigation, the scientific, philosophical and the religious: each has claimed to be the sole possessor of the right of way to reality. The question now is whether there is a synthesis possible from which a satisfactory solution can be found by some comprehensive common denominator. Professor Thomson does not offer to prove this but he says that science and religion are capable of being harmonized and should work in conjunction. There is no reason why they should be in opposition. This is an excellent book and well worth reading and studying.

M.

FREEDOM IN EDUCATION. By H. MILLICENT MACKENZIE. *Hodder & Stoughton, London.*

This book belongs to a library of philosophy and religion and tends to be a bit vague and sentimental. It is a series of lectures delivered in India, California and Britain. It has British educational conditions largely in mind.

It is only the philosophies that can furnish us choice bits such as the following: "If we really understood the interaction of body and mind, and the way in which the human being is affected by different foods, we might prescribe definite diets to suit special temperaments, but until we have certain knowledge it is far better to trust to the child's natural discrimination."

One restrains oneself with difficulty from comment to turn to some of the suggestive aspects of the book. It is characterized by insight. "It is not hard work or even drudgery that youth fears, but futility. 'What is the good of this?' 'What is the use of that?' are questions constantly on his lips or in his heart."

Again, "It is a pity that we do not take the young more frankly into our confidence, and let them know that we do not consider ourselves to be infallible." These and the chapters in which they occur might well be pondered by those responsible for curricula. Again, "It seems to be really

possible to build up an artificial personality, and under the influence of certain forms of religion, philosophy, or political theory, this has often been regarded both as justifiable and desirable." Once more, "The truth is we are rather afraid of human nature." Passages like these provide food for much thought.

The book deals with freedom as educational end and means together with the freedom of the teacher, and educational freedom in relation to state control. The educator who is fed up with books on method and educational detail will find this a stimulating change.

E. H. C.

GOD, THE CONSCIENCE AND THE BIBLE. *By the Rev. J. PATERSON SMYTH. Sampson Low, Marston & Co., Ltd., London. Price 3/6 net.*

All of our readers who are acquainted with the helpful works by Dr. Paterson Smyth will welcome this illuminating and thought-provoking little book. In the first two chapters on Conscience and God, and Conscience in Human Conduct, we have presented the lofty claims for conscience, its supremacy amongst human faculties, the imperativeness and universality of its pronouncements, and the startling paradox that the pupil who needs the teaching of the Bible for its enlightenment yet insists on judging that teaching before it can accept it. Following the third chapter which treats of the function of conscience in interpreting the Bible, we have in the fourth chapter the function of conscience in making the Bible. Dr. Paterson Smyth maintains that "the Bible has built its throne in human hearts by its appeal to Conscience and the response of Conscience to its appeal. By the same continuing appeal of the Bible without and the same continuing response of Conscience within it holds its position to-day, and therefore must for ever hold it."

In the two last chapters on the making of the Old Testament and the making of the New Testament, important facts and old truths are presented with new interest and fresh force. As we read we are reminded of a sentence in the fourth chapter that evidently it was not the writings being collected into a Bible that made them of authority, but rather the fact of their possessing authority made them be collected into a Bible. The message of the work before us is that the Canon of Scripture was formed not suddenly by some startling miracle, not officially by some decision of synod or bishop or prophet or saint, but slowly, gradually, half unconsciously, by the quiet influence of the Holy Spirit on the minds of men in the Church.

G. M.

BRIEF MENTION.

WHO SHOULD HAVE WEALTH and other papers. *By GEORGE MILTON JANES. Published by the Morehouse Publishing Company, Milwaukee, Wis. Price \$1.50 gold.*

To one whose mind asks questions about the factors of work, wages, capital, this collection is of value in that various questions are opened in somewhat popular style.

F. T. C.

"THE MEN WHOM JESUS MADE." *By the Rev. W. MACKINTOSH MACKAY, D.D. Hodder and Stoughton, London, 6/- 1924, 211 pages.*

Judas is the man whom of the twelve "Jesus could not make." The book is of great value to the preacher and teacher. It can be heartily recommended to any who desire a helpful book for devotional reading.

C. M. D.

"THE RACES OF MAN." By A. C. HADDEN. *Cambridge University Press, 1924, 6s. net.*

This book of 185 pages contains a "well balanced account of the races and peoples of mankind." It is too technical for use as a textbook in ethnology, but is splendid as a reference work.

C. M. D.

"RECONSTRUCTION." By J. D. WHEPLEY. *Funk and Wagnalls Company, New York, 1925, \$3.50 gold.*

This book reviews such questions as immigration, international trade, the war debts, and American influence abroad. All students of international affairs should study it.

C. M. D.

BEGGAR ON HORSEBACK. By GEORGE S. KAUFMAN AND MARC CONNELLY. *New York, Boni and Liveright. 1924. G. \$2.00.*

This play is bright and amusing, lighted with much satire of life in modern New York.

E. W. W.

CHRIST'S REVELATION OF GOD. By WILLIAM TEMPLE. *Student Christian Movement. 1/6.*

This little book is made up of three lectures delivered at the conference held in Manchester, January 1925. The Bishop of Manchester is always interesting and this little book is a welcome addition to our sedan chair library.

THE GOD MAN CRAVES. By A. E. GARVIE. *Student Christian Movement. 1/-.*

This is a little book which makes a comparative study of some non-Christian conceptions of God. It is very well done and would be valuable for classes in comparative religion and is well worth the study of any new missionary.

THE FOREIGN STUDENT IN AMERICA. *Association Press. New York. G. \$1.75.*

This book is a study of the ten thousand students from one hundred different countries who are studying in the schools and colleges of America, and ought to furnish much valuable information for missionaries.

MOSES, A PLAY. By LAWRENCE LANGNER. *Boni & Liveright, New York. G. \$2.00.*

The conflict between the semi-deification of law in the mind of Moses and a true deification of love for others in the heart of Miriam is clearly brought out in this book. It also throws an interesting light on some Old Testament heroes.

F. T. C.

SELECTIONS FROM THE NEW TESTAMENT.

This a small book of selected passages published by the Sheng Kung Hui, Anking. It is an attempt to meet the needs of people who want something not so long as the entire New Testament.

THE PROPHETS IN THEIR TIMES. By J. M. P. SMITH. *University of Chicago Press. G. \$2.25*

This is a fine, scholarly study of the Old Testament prophets and will be of great value to all in colleges or theological schools who teach classes in the prophets as well as for missionaries who do much preaching.

THE MORAL LIFE OF THE HEBREWS. By J. M. P. SMITH. *University of Chicago Press. G. \$2.25.*

Professor Smith, in this illuminating book shows how the ethics and theology of the Hebrews were related. It is an extremely interesting book and will be valuable for all students of ethics, for college study classes and for all who are interested in the scientific study of the development of religion and morality.

THE SPANISH FARM. By R. H. MOTTRAM. LINCOLN MACVEAGH. *The Dial Press.*

This is an interesting and graphic story of a Flanders' farmstead in the days of the Great War.

THE BIOLOGICAL UNITY OF THE CHURCH. By the Rev. L. B. RIDGELY, S.T.D.; *New York, Edwin S. Gorham.*

The author pleads on one hand for a recognition of the spiritual unity which already binds all Christians together. And on the other hand he expresses his belief that our present state of ecclesiastical chaos is but a transitional stage in the realization of God's ideal.

T. H. T.

THE MITE BIBLE. *Sampson, Low, Marston & Co., London. 3/6.*

This very tiny book, said to be the smallest Bible in the world, bound exactly like one of the old Chained Bibles in England, is a very interesting little book. It contains a magnifying glass slipped into a pocket in the cover.

LEON TROTSKY. By MAX EASTMAN. *Greenberg, Inc., N. Y. G. \$2.00.*

If one wants to know something about one of the men who is leading the world, for good or for ill, here is a book that is thoroughly alive and will help you to see Trotsky as his friend sees him.

"THE INNER CIRCLE." By TREVOR H. DAVIES. *Hodder and Stoughton, London.*

The book contains a series of fourteen sermons delivered at the Eaton Memorial Church in Toronto. Each sermon is a character study of one who was intimately associated with Jesus.

C. M. D.

THE SCOTTISH PULPIT, *Edited by D. P. THOMSON. James Clarke & Co., London. 6/-.*

This volume is evidence that there are many able preachers still in Scotland, and as the editor says in the introduction, he hopes that "the best is yet to be, for the future is bright with promise."

J. M. Y.

CONCERNING CHRIST. By A. H. MCNEILE, D.D., *Professor of Divinity, University of Dublin. Cambridge; W. Heffer & Sons, Ltd. 12mo. 155 pages.*

Although not writing in a popular style, the author holds one's attention by his keen insight into a subject of never-failing interest. The chapter on "Paradoxes" sets forth the uniqueness of Christ; and the closing chapter entitled "Experience" is very convincing.

J. P. D.

"Our Book Table" for October 1925 has an article by Mr. J. D. setting forth "A Phonograph Course in the Chinese Language" and the Language Records. Mr. J. D., however, has made a mistake in stating the price of the records, which should be \$5.00 per piece instead of \$2.50.

Because of many inquiries this summer, we are glad to announce that a third edition of *A Peking Caravan* by Stella Fisher Burgess can be had from the Mission Book Co., Shanghai, or from Mrs. J. S. Burgess, T'ungshien, Peking, for \$1.

Correspondence

What of the Children?

To the Editor,

The Chinese Recorder.

DEAR SIR:—As I entered a prayer meeting last evening, the assembled people were just singing the words: "And infant voices shall proclaim

Their early blessings on his name." when in vivid contrast with the words, there flashed into my mind the views of Dr. Hu Shih concerning children and religion. The wideness of the gulf that separates us is shown by this rationalist in the *July Educational Review*. He

is out for the closing of all primary and secondary schools. His further arguments may be safely left to our own educationalists, but it is worth repeating here what he said about children and religion. "I believe that it is immoral to require children to perform religious ceremonies, and induce them to accept a particular creed, taking advantage of their immaturity and inability to think for themselves;" and again, "It is better for the church to have a smaller number of Christians who have been converted in later years than a large number of young people who have been misled in their faith."

His view of religion is wrong, his view of religion in our schools is wrong, his view of Jesus is wrong, and his view of children is wrong. Of course he has no use for religion—he probably regards it as a superstition, involving the performance of ceremonies and the acceptance of a creed, like the Apostles' or Athanasian. Christianity is not a creed, but a life, not a string of dogmas but loyalty to a Person. Children in our schools are not compelled to perform religious ceremonies, neither are they induced to accept any particular creed; but a Person is presented to them, whom they are able to understand and love.

Little children are not naturally atheistical, but naturally religious. If we do not tell them of the love of Jesus as early as we teach them filial piety, we are committing a crime against the children and against God. Would Dr. Hu wait until his son is mature before expecting him to pay his respects to himself? In fact his words against Christian schools would destroy the whole of the Sunday School work including the issue of "Happy Childhood." In this connection it should be remembered that the pupils in our schools are mostly children of Christian parents and the rest the children of parents who want their

children to be taught religion and are glad that in Christian schools their children find religion. They do not like schools where there is nothing given to the children but the insipid chaff of atheistic ethics. The would-be philosophers of China still share the ancient hauteur of their predecessors towards children. They naturally cannot understand the words of our Master—"Suffer little children to come unto me, and forbid them not." These men would forbid them. May our schools for children never be closed!

Yours truly,

DONALD MCGILLIVRAY.

To the Editor,

The Chinese Recorder.

DEAR SIR:—We have recently had the following request from Mr. Dryden L. Phelps of Union University, Chengtu.

"Can you tell me if anybody in China is putting into Chinese Kent's Shorter Bible, either the Old or the New Testament? If not, I shall begin at once. Or is anybody putting into Chinese Moffatt's Everyman's Life of Christ?"

Sincerely yours,

HELEN THOBURN.

The China Field

Methodist Mission on Present Situation.

(Translated from Chinese text).

To our Chinese Fellow-workers:—

We, a group of seventy-two Methodist Episcopal Missionaries, residing in the Provinces of Kiangsi, Anhwei, and Kiangsu, have adopted the following as an expression of our convictions regarding

certain questions raised by the present situation in China.

We deplore the fact that, even though three months' time has elapsed since the unfortunate Shanghai affair, no settlement of the matter has been affected. We regret that an impartial investigation was not made at once, and that justice has not been done to all concerned.

Several weeks ago we sent a letter to the American Secretary of

State regarding the unequal treaties. This letter approved the calling of an international conference to investigate extra-territoriality, foreign concessions, and foreign control of the tariff, and urged the elimination of these discriminations as soon as reasonably possible.

We have noted that many patriotic Chinese Christian leaders have asserted that there are some serious internal problems affecting the present situation. We also realize something of the seriousness of these problems and wish to express our confidence in the ability of the Chinese people, motivated by the spirit of Jesus, to solve them. Furthermore, we would be happy to be of any possible service in these efforts, in so far as they do not lead us into interference with China's political affairs.

And now we desire to express our convictions concerning what is even a more fundamental cause of the present unrest than unequal treaties, and a matter with which we are more vitally concerned than with the internal causes just mentioned. We affirm that there is no Christian justification for the aggressive, arrogant, and superior attitude which has characterized the dealings of many Westerners with Chinese. We freely, though sadly, admit that there is as yet no nation nor civilization which perfectly exemplifies Christ's teachings. We are, therefore, not in China as the propagandists of any particular type of civilization. We are here as the ambassadors of the living Christ, to live and proclaim His gospel of love and brotherhood, of mutual respect and service.

Even in this high task of building the Kingdom of God we sometimes have been unconsciously guilty of this attitude of superiority. We often, no doubt, have seemed to assume that our way was the better, if not the only way to reach our

common goals. In so far as this is true, we have added to the difficulties of our Chinese fellow-workers in their efforts to express the throbbing life of Christianity by their own genius and in their own culture.

We believe that the true basis of racial equality is found in our common inheritance as children of one Heavenly Father who has made of one blood all the nations of the earth. For this reason we most earnestly seek such a mutual friendship and understanding with the people of China as will bring forth, in the service of mankind, all those different qualities and characteristics with which our One Father has endowed our respective races.

L. J. BIRNEY, *Bishop*.

HORACE T. LAVELY, *Chairman*.

PAUL G. HAYES, *Secretary*.

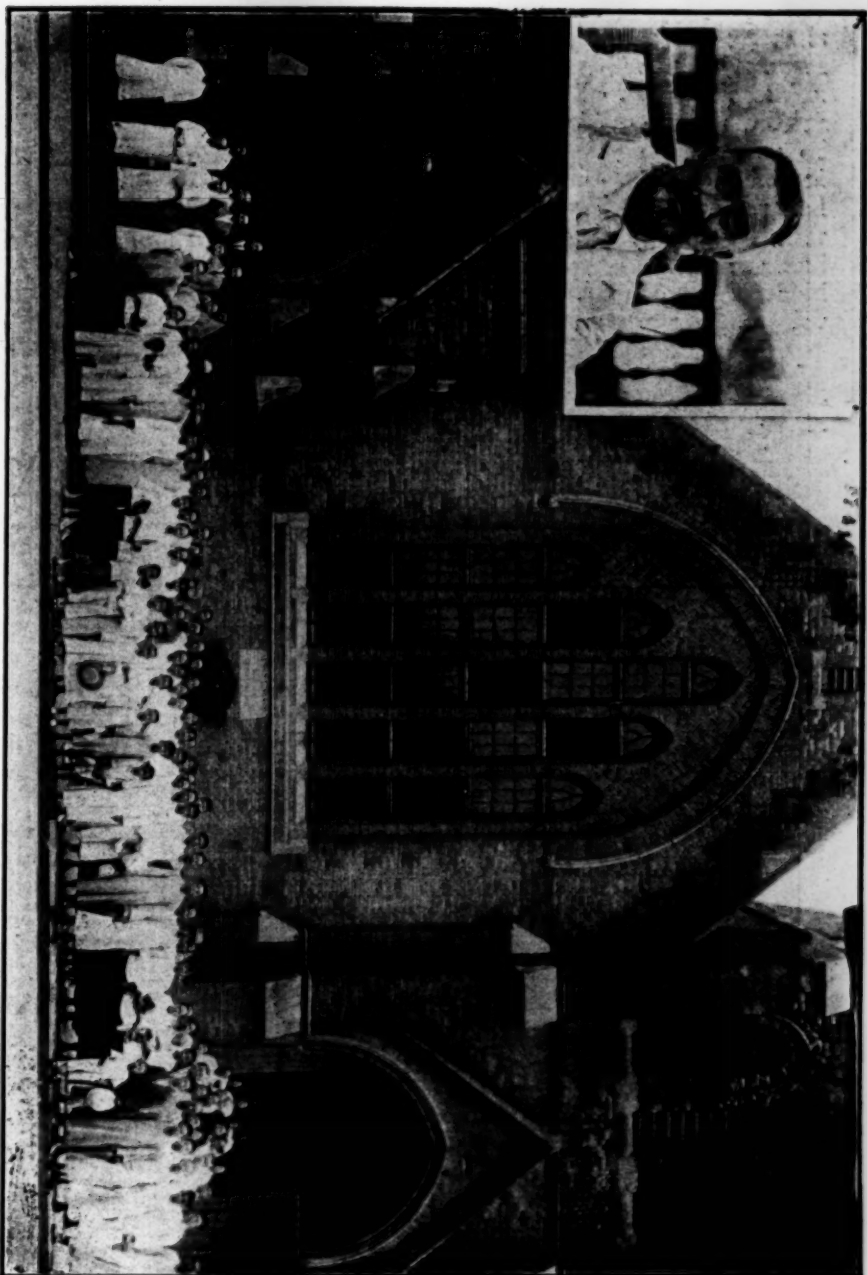
Kuling, August 23, 1925.

A National Rural Newspaper.

The ordinary farmer, if indeed he can read, has difficulty in finding suitable material. Newspapers are too expensive for his frugal purse and make difficult reading for one of his simple vocabulary. There has appeared in the field a rural paper, meeting a long felt need and fraught with great possibilities. Where it has been introduced into our country districts, it has been heartily welcomed and appreciated and its usefulness leads us to recommend it to readers of the RECORDER.

This newspaper is called the (農民), "Farmer's Paper" and is published in Chinese every ten days by the National Association of the Mass Education Movement (Address, 22 Shih Fu Ma Ta Chieh, Peking). It may be briefly described as follows:—

1. Simplicity:—Published on the basis of the "Thousand Foundation Characters," in easy "Pai Hua."

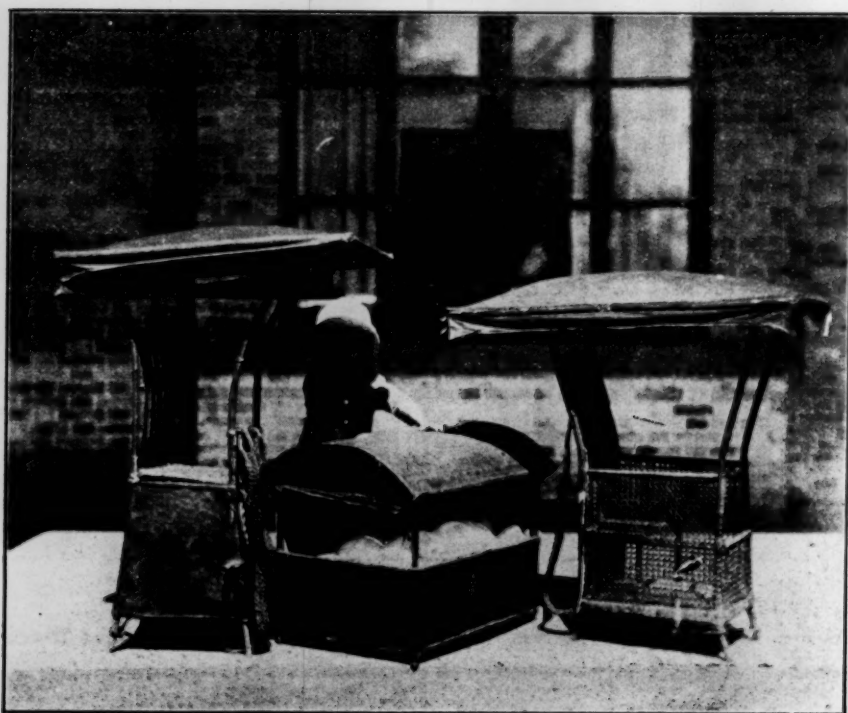


WORLD-WIDE REVIVAL PRAYER MOVEMENT MEETINGS.

Some of the Chinese and Foreigners who attended the revival meetings held in Union Church daily during nine weeks, June—August. Inset, Rev. J. Russell Howden, D.D., of London, who preached in the closing meetings of the series.



NEW WAY OF TRAVELLING.—DESIGNED BY A. P. QUENTIN.



THE SZECHUEN "PULLMAN."—DESIGNED BY A. P. QUENTIN.

2. Cost:—One copper a copy in Peking. Elsewhere—One cent a copy, postpaid. 6 months—\$0.16, 1 year—\$0.30. In quantities of twenty or more to one address: Per person:—6 months \$0.10, postpaid: 1 year \$0.15, postpaid.

3. News:—This includes: Important news, personal and public hygiene, agriculture, reform, recreation, mass education, letter writing, stories, and folk songs.

There are great possibilities here for the education and uplift of the farmer. He is ordinarily deprived of travel and if he does not read, his outlook is very narrow and shrouded with ignorance and superstition. But by putting into his hands this excellent sheet, written in a language he can understand and sold at a very low price he can afford, it is possible to enlighten him upon current events, improved methods of farming, morality, hygiene and a host of other lines which will make him a better and happier citizen.

In a single mission station field there have been 5,600 illiterates learning to read the Foundation Thousand Characters during the past few months and this paper is being subscribed to by the graduates, with the happy result that they are continuing on their career of self-improvement and are on the way to becoming the most intelligent and best informed and most useful members of their communities.

The head of the Department of Rural Education of the National Association of the Mass Education Movement is Dr. Paul C. Fugh, a graduate of Oregon State Agricultural College, with a Master of Forestry Degree from Yale and a Doctor's degree in Rural Education from Cornell. Dr. Fugh is editor of this "Farmer's Paper."

H. W. HUBBARD.

How Our Children Travel in Western Szechwan.

Perhaps it was a father's laziness, nagged on by a very particular mother, that compelled the same father to find a way out. Anyway, the result was No. 1 of the three designs for children's chairs sent out to comfort other mothers and gladden other lazy fathers in other parts of China.

Of course, if you have good roads and can use baby carriages, or leave the children at home with the Chinese servants while you go out, or if you leave the mother at home without a chance to obtain the needed exercise, you may not feel the need for these inventions.

A short description as to how these pei-kiao are made, their size, etc., may help those who wish to copy them. No. 1 is 30 English inches in length, 16 inches in width and 16 inches in height. The shoulder straps are made of coir palm fibre. The side against the coolie's back has no opening. There is a small inside partition 3 inches wide and 6 inches high along one side to hold baby's things, and the two ends of this section are again divided to hold baby's bottles.

The bottom is made of coir palm rope woven in meshes about 1 inch square. The curved top fits on loosely and is easily taken off and put on again. It has a double top in which baby's wet things may be kept. There are double curtains on three sides, the outer ones of cloth water-proofed with boiled wood oil and the inner ones of some soft material to your choice. Thus absolute protection from the sun's rays is secured. West China mothers no longer fear long walks, or all day outings; rain, sunshine or wind, have no terrors now!

When the baby is determined to sit up, get No. 2 made; children up to six years of age are quite safe in

this. Of course they have to be tied in for the first year or two. The door comes off. Under the seat is a place for play-things. There are three curtains for the sides. Note the bend in the back to suit the coolie. The longer projection of the roof at the back protects the coolie in case of rain.

No. 3 was forced upon us when the children became too heavy to carry with the weight low on the coolie's back. It was built on the principle of the pei-kia-tsi that the mountaineers use in carrying their heavy loads up steep hill-sides. The weight must be high on the coolie's shoulders; and in this design, with the child leaning forward, part of the weight is over his head. Under the seat is a large space for extra clothing, etc. There is a peg at the side to rest the foot upon. In the picture the peg is too high, and the child ought to be leaning forward. The rain curtains of No. 3 are longer than in the previous type. The roof needs to be sloping so that when the coolie leans forward it will be more nearly level. The seat should be narrow, in front narrowing to seven inches. In each case where the rope straps are secured, the work must be strong. Here we use wide iron staples. The covers and sides may be of the usual matting sedan chair-makers use, covered with paper or cloth; oiled cloth, of course, is much more durable.

For the long tedious chair trips, mothers find No. 1 a great comfort. One wise mother strapped No. 1, holding her precious little babe, directly behind her sedan chair. With the back of her chair taken out she could get her baby when she wanted, or see it by turning her head; and she spent a restful day travelling in her chair while the baby slept and enjoyed her long journey. At night, lamp and bottle, bedding and bed, were all ready and baby was put

down on the table at the inn while mother got ready for the night.

A. P. QUENTIN.

National Student Union and Christianity.

The following is a translation of certain resolutions regarding the anti-Christian movement adopted by the Seventh National Convention of the National Student Union of the Republic of China held in July, 1925.

The anti-Christian movement has publicly undertaken the fight against imperialism. We, the National Student Union, being one of the powerful organizations opposed to Christianity and to Christian education have adopted the following concrete methods:

1. We decided that Christmas day, December 25th, and the week, December 22nd to 28th, should be observed as *anti-Christian week*. During this week when the Christians are trying to recruit followers, every Student Union should stir up the mass of people to carry on all sorts of activities against Christianity. We must make the anti-Christian movement everywhere work toward anti-imperialism. Most important of all, Student Unions everywhere should collect facts and material regarding Christianity and imperialism in connection with the massacres which happened in Shanghai, Hankow and other places. This can be used as concrete material for propaganda among the masses. We also should print *anti-Christian picture postcards in lieu of the various kinds of Christmas cards used everywhere*.

2. During the winter and summer vacations student unions everywhere should urge students returning to rural and industrial districts to inform the public of the evils of Christianity. They should explain clearly that Christianity is the

weapon of our oppressors, that *the Industrial Department of the Y. M. C. A.*, is an instrument used by imperialists and capitalists to cheat laborers so that they will be content and will regard the capitalists as their benefactors who take care of them so that the laborers may be slaves permanently. At the same time they should point out the evil conduct of the Christians in rural districts. We must get our laborers and farmers to join the first line of the anti-Christian movement. The anti-Christian work of the students during vacations should be reported to the student unions.

3. As to our methods of propaganda, in addition to the distribution of handbills, pamphlets, pictures and other publications exposing the evils of Christianity we should have popular lecture teams going out everywhere. In a word, we must use the methods which can stimulate the masses easily. *We must also utilize the periods when the churches are conducting evangelistic campaigns.* We should send our members to participate publicly in them. We should raise various questions with the evangelists and then we should inform the public of the relationship between Christianity and imperialism. (For instance, the missionaries, the officers and the workers of the missions are foreign slaves and the 'running dogs' employed by imperialists and capitalists). We must pump out the crimes and evils of the Chinese Christians who use Christianity as a means to cheat their own people.

4. Student unions everywhere should continuously inform the public of the evils of the Christian church and of Christian education and show that they are not filling the needs of China. We should also explain to the public the insidious plan of *cultural invasion* employed by the imperialists. We must stir

up the Christian students in Christian schools to reform their schools demanding the abolition of compulsory religious instruction and worship, the improvement of courses of study, the abolition of unequal treatment, the granting of liberty to students to organize student unions, and the emancipation of the students. We must work for the freedom of the two hundred thousand youth who are receiving the "slave education" of the mission schools. We should strike to accomplish the three following results: (a) We should petition the Ministry of Education to adopt concrete methods of abolishing mission schools. (b) Student unions everywhere should organize committees to speed up the restoration of educational rights. Before educational rights are returned, we should on the one hand urge students not to enter mission schools and on the other hand help those who are in them to leave these schools. (c) To those students who receive pecuniary aid from the church and who are willing to leave the mission schools we should extend suitable economic help so as to help them go to other schools.

5. Student unions everywhere should appoint members to *enter and participate in the activities of the Y. M. C. A. and other Christian organizations.* We must demand that their finances and programs shall be open to the public for inspection. *We must oppose the minorities who are in control and we must work for their reorganization.*

6. *Y. M. C. A.'s constantly use athletics, popular education, etc., to do evangelistic work so as to smother the political thoughts of the youth.* They are a detriment to the patriotic movement. Student unions everywhere should expose them continuously, reveal their secret plans and oppose Christians participating

in any athletic organization. We also must prevent them from establishing popular education schools (and hospitals.)

7. Student unions everywhere in carrying out the anti-Christian program should cooperate with the anti-Christian Federation closely wherever there is one.

8. Student Unions everywhere should appoint special delegates who will try to induce Christians to leave the church and will publish the names of Christians when they have made such a decision. In this way their own awakening will be made known and will help to awaken those who are still chloroformed.

The World Field

Special Treaty Privileges.—We believe that the time has come when missionary organizations should completely dissociate themselves and their workers from the special treaty privileges which have been secured from China under coercion. A serious responsibility rests upon them also, we believe, to cooperate with the new efforts of other agencies to secure and make known to the Western public such facts and information about events in the Far East and the trend of Oriental opinion as are not now available through the Western press.

We urge our government to throw its weight unreservedly toward the extension of the coming conference of the Nine Powers to include a frank, honest and thorough discussion of all special treaty privileges of the powers in China so that the Western world may have a fair chance to hear China's side of the case. We believe that if the facts were fully known the public would forth-with demand immediate steps toward the abolition of extra-territoriality and the restoration of China's sovereignty, unimpaired. From a statement adopted by the American Fellowship of Reconciliation, Swarthmore, Pa., U. S. A., September 10-13, 1925.

In Spite of Turmoil.—The following figures show some of the results in the religious work of forty-

two City Young Men's Christian Associations of China during 1924 and a comparison of these results with those of four preceding years:

	<i>Bible Study Enrollment</i>	<i>Decisions for Christian Life</i>	<i>Joined Church</i>	<i>Attendance Religious Meetings</i>
1920	13,860	2,076	703	402,691
1921	19,256	1,828	958	474,822
1922	21,822	3,705	1,470	628,391
1923	20,355	1,919	708	525,890
1924	20,689	3,301	709	379,948

Special attention is being given this fall and winter to the student work carried on by these City Associations and by 206 Student Christian Associations organized in mission, government and private schools. Mr. T. Z. Koo, recently returned from an engagement of one year with the World's Student Christian Federation, has accepted the leadership of an 'emergency student work program' set up to meet the acute situation now existing among students. The students' need of moral and spiritual help and their great potentiality so evident at present constitute an urgent challenge to the Christian forces for the country. The Association is trying to heed this challenge and to accept its share of the responsibility.

Gandhi and the Missionaries.—Mahatma Gandhi addressed recently the Missionary Conference at the

Y. M. C. A. in Calcutta. There was a large gathering of Europeans and Indians. He remarked that: "The Christians, the missionaries who come to-day to India come also under the shadow, or if you like, the protection of a temporal power: and it creates an impossible bar. If you give me statistics to show that so many orphans have been reclaimed and have been brought to Christianity, so many grown-up people, I will accept it, but I do not feel convinced thereby that that is your mission. In my humble opinion your mission is infinitely superior, you want to find the Man in India and if you want to do that you will have to go to the lowly cottages not to give them something, but probably to take something. It is, I think much better to wait, much better to have that receptivity. I, as a friend, as I claim to be, of the missionaries in India and of so many English men in India and to-day in all parts of the world of so many Europeans, I speak to you what I feel from the bottom of my heart that I miss that receptiveness, I miss that humility, I miss that ability, that willingness on your part to identify yourselves with the masses of India." Monthly News Circular, World's Committee Y. M. C. A., August, 1925.

China Foundation for the Promotion of Education and Culture.—

The American Indemnity Fund (the unremitted portion, which did not go into Tsinghua College) amounts to approximately \$12,000,000. This has now been placed in the hands of a Board of Trustees, who have organized the China Foundation for the Promotion of Education and Culture. This Board of Trustees comprises a total of fifteen, ten of whom are Chinese, namely: — Dr. W. W. Yen, Prof. Paul Monroe, Dr. Chang Po-ling, Mr. V. K. Ting, Dr. Y. T. Tsur, Mr. C. R. Bennett, Mr. J. E. Baker, Dr. Chiang Mou-

lin, Prof. John Dewey, Mr. Fan Yuan-lien, Mr. R. S. Greene, Dr. Huang Yen-peh, Dr. V. K. Wellington Koo, Dr. P. W. Kuo, and Dr. Saoke Alfred Sze. Mr. Fan Yuan-lien is the Director of the Foundation. At a meeting of the Board last summer, it was decided to devote these funds to the aid and development of science training and scientific research in China. A commission of four has just been organized* to visit certain of the school centres throughout China for the purpose of making a survey and preparing data to aid in the allocation of the funds. The commission consisted of a biologist, a chemist, a physicist, and a school administrator. The commission will begin its work at Hankow shortly. Cheeloo Weekly Bulletin.

Plant Improvement Project Moves Forward.—

During the past summer, with the help of Professor H. H. Love of the plant breeding department of the New York States College of Agriculture, our department of agronomy has worked out most of the details of the plant improvement project which it is carrying on as a part of our famine prevention program. The extent of this project will be indicated by the fact that during the past season some 8,000 head selections of wheat were made and that 10,000 head rows of wheat and 4,000 rod rows of wheat for experimental testing are now being planted out not only at the central station here at Nanking, but at the co-operating stations at Kaifeng, Wuchang, Yih sien, Weihsien, Nanhsuchow and Wusih, as referred to below. In addition to the 14,000 rows of wheat, representing almost entirely Chinese varieties, we shall test out 380 new wheat introductions, all of which will be tried out here in Nanking and most of which will be tried out either in the Hwai River

area or the Yellow River area or both. Seed to plant three thousand rows of barley, representing head selections made in farmers' fields this last spring, have been inoculated with smut diseases and will be tested out in order to find a strain that is resistant to either or both smut diseases which at the present time are causing tremendous losses to Chinese farmers. Agriculture and Forestry Notes, University of Nan-king.

Western Christians Think Hard.

—The National Board (Y.W.C.A.) in New York secured by cable, early in the summer, such an expression of opinion from the National Committee here as helped them, in the joint groups which began to meet on the China situation, to know "from the Chinese in China what they want, instead of our trying to imagine what they want." The result was that "with singular unanimity" they were able to express themselves together as desiring the readjustment of treaty relations and other just measures, not for economic or other reasons of expediency but "because it is China's simple and inalienable right."

The National Board cast all its available resources into these cooperative meetings. The Christian groups as a whole, worked towards the following ends: (1) to support the United States Government in its intention of calling a conference of powers to begin where the Washington Conference left off and to work for the ultimate abolishing of the extra-territorial provisions, the adjustment of the tariff, etc.; (2) to enlighten public opinion as to what is really happening in China and what the underlying causes are; and (3) to modify the policies of all groups having a share in Christian work in China, to meet the existing situation.

Other American letters in addition to those from the National

Board office, cover a wide range. Miss MacLaurin, formerly of our own work there writes for the federated women's mission boards, "We do want to assure the men and women of China that our boards are in the heartiest sympathy with their desire to control their own country." The student division of the National Y.W.C.A. writes, "Do help us in every way for student thinking at home. The Y. M. C. A. and Y. W. C. A. Student Movements here have a joint committee on Christian World Education which is doing splendid things and proposes to be very active in education on affairs about the Pacific Ocean particularly as it centers in China and Japan for the next few months. The conference of Pacific student movements which the World's Student Christian Federation is calling in 1927 (to meet in January, in the Philippines) is much on our minds." The Geneva August conference sent a message to the China National Committee from its 400 members, stating that "The progress of affairs in China is being watched with great concern, and Christian women all over this country are waiting eagerly for an outcome that will give to your country the freedom, peace and unity for which you are striving."

The Christian Task! — Dr. Balme's summing up of the situation, in so far as it affects foreign nations, as "fear of exploitation—first political, then economic, more recently educational," seems to us an adequate explanation, at least as adequate as is possible in so few words of the actions and the psychology of those Chinese who are leading the opposition to the foreigner. What, then, is our task? We should make it absolutely clear to the Chinese that we are not trying to force upon them an alien form of Christianity, that we are not attempting in any sense of the word

to "westernize" those who are in our mission schools; that we are there as friends, and fellow-helpers of our Chinese brethren unto the Kingdom of God. Indeed, we believe that such is the attitude of the vast majority of our missionaries in China. Yet we may not always have been sufficiently careful to avoid any suspicion of attempting to denationalize those whom we have been instrumental in bringing to Christ.

At the time of writing the outlook appears more hopeful than could have been expected a few weeks ago, but, whatever the future holds in store, two things may be laid down as essential: First, we must not allow ourselves to give way to pessimism as to the future of Christianity in China. It is Christ alone Who can meet China's deepest

need, and, using all the means at our disposal, we must press on with the task of helping our fellow-Christians there to bring His spirit to bear upon every aspect of Chinese life. Second, we must continue in prayer that the present distress may be overruled by God to the furtherance of His Kingdom. It is a time of deep anxiety for all our missionary brethren, and they need, and will greatly value, our prayers and sympathy. Editorial, Church Missionary Review, September, 1925.

INFORMATION WANTED

The Presbyterian Press desires information as to the address of Mrs. Chas. W. McAlpin and of Mr. Z. H. Mack, in the U.S.A., in order that credit may be given for money orders received on RECORDER subscriptions.

Notes on Contributors

Rev. A. L. WARNSHUIS, D.D., was formerly a missionary in Amoy under the Board of Foreign Missions of the Reformed Church in America, later he became Evangelistic Secretary of the China Continuation Committee, and is now a secretary of the International Missionary Council with headquarters in New York city.

Rev. FRANK RAWLINSON, D.D., was for twenty years a missionary under the Foreign Mission Board of the Southern Baptist Convention. He is now a missionary under the American Board specially appointed to Shanghai as editor of the CHINESE RECORDER.

Rev. T. W. DOUGLAS JAMES, M.A., (Oxon) is a member of the English Presbyterian Mission at Chaochowfu, Kwangtung. He has been in China fifteen years engaged in pastoral and evangelistic work.

Mr. S. C. WU, M.D., is a member of the Advent Church Mission. He was for a short time a medical officer of the Shanghai Municipal Council. He was in the Wuhu General Hospital for one year and in private practise in Anking for one year.

Mr. W. A. McLEAN, is a member of the American Board Mission at Fenchow, Shansi. He arrived in China in 1923.

Rev. D. WILLARD LYON, M.A., D.D., is a member of the National Council Y.M.C.A. of U.S.A. For thirty years he has been engaged in administrative and editorial work and in the training of secretaries. He has been a member of the C. C. C. and the N. C. C.

Personals

DEATHS.

SEPTEMBER:

22nd, at Tatungfu, Shansi, Rev. J. D. Högländer and Mrs. A. Albin Karlsson, caused by Typhus, Swedish Holiness Union.

OCTOBER:

7th, at Chefoo, Shantung, Miss H. G. Aplin, C.I.M.

ARRIVALS.

AUGUST:

29th, from U.S.A., Mrs. Lawrence Thurston, Dr. J. A. Hofmann, P.N.

SEPTEMBER:

4th, from U.S.A., Dr. and Mrs. John Gowdy, M.E.

5th, from U.S.A., Mrs. L. C. Hylbert, Miss Elizabeth Hylbert, A.B.F.M.S.

8th, from U.S.A., Dr. and Mrs. R. F. Fitch and one child, P.N.

10th, from U.S.A., Miss Ruth Bracken (new), P.S.

11th, from U.S.A., Miss Pauline Bater, Mr. Chas. S. Wedith, (all new), Rev. and Mrs. J. E. Bater, Rev. and Mrs. O. P. Deale, and two children, C.N.

12th, from U.S.A., Mrs. A. R. Kepler and three children, Mr. and Mrs. F. R. Millican and one child, Rev. and Mrs. C. H. Derr, Dr. and Mrs. W. Edgar Robertson and two children, Dr. and Mrs. J. H. Daniels and two children, P.N.; Dr. Bliss, Miss Burr, Mr. and Mrs. Christian, A.B.C.F.M.

17th, from U.S.A., Miss Schweitzer, Mr. and Mrs. Boyer, (all new), Miss Leyda, Miss M. S. Hasenpflug, E. C.; Mr. and Mrs. Hellestad, L.U.M.; Dr. and Mrs. Whitman and two children, U. of N.; Mr. and Mrs. Topping and two children, Misses Cushman, A.B.C.F.M.; Miss Williams, (new), Miss Eames, P.N.; Mrs. H. White and one child, P.S.

20th, from Scotland, Dr. and Mrs. Nairn, Dr. and Mrs. Gawen, Mr. and Mrs. Webster, Miss Rutherford, Miss Storie (new), Miss Wilson, (new), Miss Flory (new), U.F.; Mr. Henderson, (new), N.B.S.S.; from England, Capt. and Mrs. Ludbrock and one child, Capt. Wells (new), S.A.; from U.S.A., Miss Gage, Dr. Farnam, Y.M.; Miss Kellogg, A.B.C.F.M.; Mr. and Mrs. Small and four children, Dr. Williams, C.M.M.; Mr. and Mrs. Burt, E.B.M.; Mr. and Mrs. Craig, (new), Miss Pike, Mrs. Twinam, P.N.; Mr. and Mrs. Matti, Miss Stuart (all new), Mr. Williams, A.F.O.; Mr. and Mrs. McLean, (new), A.B.F.M.S.; Mr. Augus, (new), R.C.U.S.; Mr. Nelson, U.L.M.; from Britain, Rev. and Mrs. E. W. Burt, B.M.S.

21st, from England, Mr. and Mrs. A. H. Broomhall, C.I.M.

22nd, from America, Mr. A. H. Stone, A.C.M.; Dr. and Mrs. Brenmemeier and three children, Dr. and Mrs. Dunlop and four children, E.C.; Mr. and Mrs. Jordan and three children, K.S. (new), Miss Dodds, P.N.

23rd, from England, Capt. Waters (new), S.A.

24th, from America, Miss Grace W. Brady, Miss C. C. Anderson, Miss L. Stroman, (all new), A.C.M.; Miss Therese Sheldahl, Miss T. Peterson, Prof. O. R. and Mrs. Wold and three children, L.U.M.; Miss Olson, Miss Peterson, Miss Anderson, Mr. and Mrs. Walstrom (all new), Mr. and Mrs. Lindbeck and four children, A.U.G.; Miss Goerzen, Miss Wylie (all new), Miss Hand, Mr. and Mrs. Terry and two children, Mr. and Mrs. Chaplin and one

child, Mrs. Lewis and two children, Miss Drummond, Miss Irwin, P.N.; from Ireland, Mr. Morton, (new), P.C.I.

26th, from U.S.A., Mr. and Mrs. F. A. Brown and two children, P.S.; Mr. and Mrs. Birkel and one child, Mr. and Mrs. Wright and one child, Miss Stewart, Miss Banks, Miss Gerhard (new), P.N.; Mr. and Mrs. Veenschoten and two children, R.C.A.; Miss Detweiler, Mr. Helgeman, Miss Hennebruyer (all new), Miss Gellemeier, R.C.U.S.; Mr. J. C. Wood, Mr. F. C. Brown (all new) A.C.M.; Mr. Londell (new), Cov.M.S.

29th, from U.S.A., Rev. and Mrs. S. U. Gordon and four children, Mrs. E. L. Karr, Miss Woods, Miss Stroh, Mr. and Mrs. Vanderburgh (new), Mr. and Mrs. Van Dyck and one child, P.N.; Mr. and Mrs. Clayton and five children, A.B.F. M.S.; Miss Stunk, Mr. and Mrs. Anspach and three children, L.U.M.

OCTOBER:

4th, from Canada, Rev. and Mrs. J. Falls, C.I.M.; from New Zealand, Rev. and Mrs. S. Glanville, C.I.M.; from England, Miss Lena Clarke, C.I.M.

5th, from England, Miss V. Armstrong, Miss M. R. Barr, C.E.Z.M.S.; Rev. and Mrs. A. Gracie, C.I.M.

6th, from England, Miss E. Couche, Miss Law (new), C.E.Z.M.S.; Miss E. A. Haile, Miss I. Moody, L.M.S.; Miss Field, W.M.M.; Miss Rains, Dr. and Mrs. Swain (all new), Miss Smith, S.A.; from U.S.A., Miss Vander Linden, R.C.A.; Rev. and Mrs. F. S. Carson and two children, M.E.F.B.

DEPARTURES

JULY:

8th, for Britain, Mrs. R. E. F. Peill and three children, L.M.S.

SEPTEMBER:

3rd, for America, Dr. W. H. Turner, P.N.

8th, for America, Miss Lucy Durham, P.N.

15th, for England, Mrs. J. G. Magee and two children, A.C.M.

21st, for England, Mr. and Mrs. Whitelaw and four children, Miss Akers, C.M.M.L.

22nd, for U.S.A., Miss Stewart, P.N.; Dr. Glaight, A.B.F.M.S.

24th, for Australia, Mrs. F. W. Baller, Mrs. J. H. Edgar and two children, C.I.M.; for New Zealand, Miss R. J. Begbie, C.I.M.

29th, for Sweden, Miss W. Eriksson, Miss Isakson, S.M.F.

30th, for U.S.A., Dr. and Mrs. Venable, Miss Hawkins, P.S.

OCTOBER:

4th, for U.S.A., Mrs. Gillette and four children, A.B.C.F.M.

